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THE

WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS.

VOL. XL.

WOODSTOCK COLLEGE

1911.

FOR CIRCULATION AMONG OURS ONLY.

INDEX TO VOLUME XL. 1911.

Pag.

AUSTRALIA, The Society of Jesus in. 1, 145, 273

BAGOBOS, The Evangelizing of—Fr. D. Lynch 165

BALTIMORE, The Novena of Grace in 31

BOOKS OF INTEREST TO OURS 78, 220

CARDINAL VANUTELLI at St. Louis University—Mr. E. L. Garesché 27

CARIBS, Among the—Fr. L. Gasso 211

FATHER ROBERT FULTON, A Relic—Fr. M. Russell 161

FORBID THEM NOT—Fr. C. Shyne 48

GOA, A Pilgrimage to St. Francis Xavier's Shrine at—J. J. Horst 317

GUATEMALA, A trip to 329

IRISH PROVINCE, The Golden Jubilee of 170

KANSAS, Laymen's Retreat at St. Mary's College.—E. F. H. . . . 37

LIEGE, The Technical School—Mr. J. E. Town 58

MARYLAND, The Jesuit Farms in—Fr. J. Zwinge 65, 180

OXFORD, The Jesuit's Hall at—J. L 42

RERTEATS, For Laymen—T. J. Shealy 17

SODALITY CONGRESS, in German-Speaking Countries—M.J. Ahern 305

SODALITY RULES—Elder Mullan, S. J 323

ST. IGNATIUS WATER, The use of—Fr. J. A. Dowling 173

St. LOUIS UNIVERSITY 176, 286

OBITUARY

Fr. John B. Archambault, 235
Mr. Edward Burrows, 223
Fr. Samuel Cahill, 99
Fr. James B. Doonan, 373
Fr. Thomas S. Fitzgerald, 231
Fr. Patrick Forhan, 230
Fr. Frederick Garesché, 361
Fr. Herman Goller, 225
Fr. James Groenings, 377
Fr. Casper Harzheim, 84
Fr. James M. Hayes, 87
Fr. Joseph Lydon, 368
Fr. Pius Massi, 93
Fr. John J. Ming, 91
Fr. Hubert J. Peters, 237
Fr. John Rodock, 371

VARIA

Australia, 239
Austria, 100, 239
Belgium, 105, 240, 383
Boston, 241, 238
Brazil, 108
Buffalo, 384
California, 242. 384
Canada, 384
Ceylon, 100
China, 143, 386
Columbia, 111
Documents, 269, 417
England, 112, 243
Germany, 112
German Province, 249
Home News, 142, 266
Hungary, 250
India, 113, 250, 386
Ireland, 253
Jamaica, 113, 250
Japan, 387
Jersey City, 115
List of Our Dead in N. Amer., 414
Mangalore, 251
Mexico, 115
Missouri Provinc, 119, 239, 388
New Orleans Province, 121, 260, 393
New York, 121, 260, 394
Novitiates, 412
Philadelphia, 161
Philippine Islands, 124, 261, 398
Portugal, 129, 262
Rome, 149, 401
Scholasticates, 413
Students in our College, 415
Supplement, 1
Spain, 141, 253
Washington, 141, 264
Worcester, 260

ST. XAVIER COLLEGE,
CINCINNATI, O.

THE

WOODSTOCK LETTERS

VOL. XL. No. 1

THE SOCIETY OF JESUS IN AUSTRALIA*

(Continued)

In December, 1887, a letter from Very Rev. Father General substituted the terms, "Residence" and "Superior" for the titles, "College" and "Rector" hitherto employed in connection with St. Aloysius', Sevenhill.

Early in 1888 Superiors sent Father Charles Dietel and Father T. Carroll to Xavier College, Kew, Melbourne. In October of the same year Father Peters gave in Georgetown the first retreat made by the clergy of the diocese of Port Augusta. Through the exertions of Father Peters and Father Reshauer the large and handsome St. Mary's Hall, Beulah Road, Norwood, was opened on November 18th, 1888, and speedily freed from debt. The Archbishop of Adelaide formed a new mission, to be worked by a secular priest in Balaklava, and included in it Lower Wakefield, a district which had, up to that time, been entrusted to the Society (February 10th, 1889).

In 1889 the fortieth anniversary of Brother John's arrival in Australia (April 1, 1849) and Father Joseph Polk's golden jubilee in the Society (he entered on August 16, 1839) were fittingly celebrated.

In 1890 occurred the death of two active and zealous missionaries of the Society. The first to die, Father John E. Pallhuber, may be regarded as the pioneer Jesuit missioner of South Australia. Many of the flourishing missions belonging to the Diocese of Port Augusta owed their origin to him. A native of the Tyrol, where he was born in 1822, he entered the Society on the 15th of August, 1842. In 1848 he went to France for his Theology, but the following year Superiors sent him to the Province of Maryland, America. He left America in 1855 and arrived at Sevenhill on the 22nd of January, 1857. He at once entered on his laborious missionary career, making St. Aloysius' the centre of his operations and traveling great distances through the wild bush country. He afterwards resided in Georgetown

*Note: See Appendix.

and then removed permanently to Jamestown. In the latter place he died on the 2nd of June, 1890. His remains were conveyed to Sevenhill, and Archbishop Reynolds, Bishop O'Reily, and many of the clergy from both dioceses attended his obsequies. Dr. Reynolds preached the funeral oration, gave the absolution and read the burial service.

Father Matthias Hager died towards the end of December (1890). By birth he was an Austrian, born in the Archdiocese of Salzburg on the 17th of March, 1831. In his twenty-third year he entered the novitiate (February 5th, 1854). After completing his theology in Innsbruck, he set out for South Australia, which he reached on the 14th of April, 1867. The first scene of his labors, Sevenhill, he exchanged for Norwood in 1873. With the exception of some time spent in Georgetown, he remained in Norwood till his death. The Association of the Propagation of the Faith and that of the Holy Childhood (he was Diocesan Director of both) found in him a zealous and energetic promoter and he collected large sums for the maintenance of those good works. He died on the eve of the Feast of the Holy Innocents, December 27th, (1890), in the fifty-ninth year of his age and the thirty-sixth of his religious profession. R. I. P. His remains rest in the vault beneath the Church of St. Aloysius, Sevenhill. This crypt contained at the end of 1890 the coffins of five Fathers, a scholastic and a lay-brother. Three others await the resurrection elsewhere, namely, Father Hinteroecker in St. Ignatius' Church, Norwood, Father A. Kranewitter in Boroondara Cemetery, Kew, near Melbourne, and Brother Matuezewski in the cemetery, West Terrace, Adelaide.

In January, 1890, Father Anthony Reschauer succeeded Father T. O'Brien as Superior of the Mission. In the beginning of 1890, Very Rev. Father Timothy Kenny, Provincial of the Irish Jesuits, made a visitation of the houses of the Society in Victoria and New South Wales, and in February came to South Australia to see what could be done towards effecting a union of the mission with that belonging to the Irish Province. After a visit to all the residences, he came to the conclusion that so many small and widely separated quasi-parishes could not be maintained, and they should be given up to the Bishops. The Bishops, however, had no secular priests to take charge of them, and hence the amalgamation of the two missions of the Society would

have to be deferred until the Bishops were able to replace the Fathers with secular clergy. The gradual withdrawal of the Fathers was begun almost at once. Archbishop Reynolds stationed Father Prendergast in Manoora and gave into his charge Saddleworth, Undalya and Auburn, on the 13th of September, 1890; and at the end of November, the same year, the Bishop of Port Augusta took over the mission of Port Pirie, where he placed two secular priests.

After Father Pallhuber's death Father Anthony Herberg became Superior in Jamestown. A bazaar in Clare, opened by the Archbishop, realized the handsome sum of £507 for liquidating the debt on St. Michael's Church. A mission preached there by Father Peters, took place in June; and two Fathers of the Irish Province, Father Michael Kelly and Father James Cleary, conducted another successful mission in St. Ignatius', Norwood.

SYDNEY.

STATUS DOMUS FOR 1881.

ST. KILDA HOUSE.

Father Clancy
" Wm. Kelly
" M'l. Kelley
" Oliver Daly
Mr. Power

RIVERVIEW COLLEGE.

Father Jos. Dalton
" Thomas Gartlan
" John Ryan
Mr. Harrington

NORTH SYDNEY PARISH.

Father James Kennedy
" J. Clery.

MELBOURNE.

XAVIER COLLEGE, KEW.

Father Edward Nolan
" Chas. O'Connell
" M'l. Dooley
" Hubert Daly
Mr. H. O'Neill

ST. PATRICK'S COLLEGE.

Father Chris. Nulty
" Wm. Hughes
" Frank Murphy
" Peter O'Flinn

RICHMOND PARISH.

Father Jos. Mulhall
" Thos. Cahill
" M'l. Watson

DUNEDIN, NEW ZEALAND.

Father Joseph O'Malley, Father Thos. McEnroe.

Father Joseph Dalton, Superior of the Mission, went to Melbourne in the beginning of January, but returned to Sydney in the second half of the month.

In March one of our scholastics, Mr. John O'Flynn, died in the Residence, North Sydney. When he arrived in Australia in November, 1878, he was suffering from consumption. He was then twenty-seven years of age and for eight of these he had been in the Society. During the short stay which he made in Melbourne he contributed a clever article, with a translation in verse of an ode from Catullus, to the Christmas Number of the "St. Patrick's College Gazette." He went to Sydney for the opening of the school year in January, 1879, and taught at St. Kilda House till he became too weak to continue, and then he retired to the Residence of the North Shore parish. To the Fathers there he said that he knew he was dying and he at once set about making a fervent preparation for death. In answer to an inquiry, he was informed that the proximate sign of death would probably be the bursting of a blood-vessel in the lungs. For some weeks he heard Mass at the parish church which was half-a-mile distant, but he soon found himself unable to do more than move about the house and garden. Once a week Mass was said in his room and he received Holy Communion frequently. On the day of his death he dined with the Fathers as usual. Feeling very weak after dinner, he went to his room to lie down, and the Fathers sat chatting by his bedside for some time. In the evening he had an attack of hemorrhage from the lungs, but not to an alarming extent. The Superior, Father Kennedy, stopped with him till 10 P. M., and then retired to his room. A short time after he cried out, and Father Kennedy found him sitting up in bed with his handkerchief full of blood and about a pint of blood on the bed-clothes. "Is this the end?" he asked. "I think it is," was the reply. Extreme Unction was quickly administered, and in about twenty minutes, he passed away without pain. He was born on the 10th of March, 1851, and died on the 10th of March, 1881. R. I. P.

Father John Ryan pronounced his vows (simple) on the 27th of April in Riverview.

In the beginning of September died at St. Kilda House, Sydney, the Most Rev. Dr. Walter Steins, S. J., Archbishop of Aucland, New Zealand. Dr. Steins was born in Amsterdam on July 1st, 1810. After studying at St. Acheul, Amiens, France and at Fribourg,

Switzerland, he entered (1832) the Dutch Province of the Society. This step caused some stir in Holland, because of the social position held by his father, who was a well-known and wealthy merchant in Amsterdam. Father Steins pronounced the vows of profession in August, 1849, and obtained permission shortly afterwards to proceed to the Borneo mission. But Divine Providence placed him, not in Borneo, but in Bombay, where after some years of zealous labor he became Bishop of that city (1861). Despite many difficulties, he succeeded admirably in administering the affairs entrusted to his charge, and a proof of the esteem with which he was regarded by all classes is found in the fact that when the Governor had promised to give towards the building of a College as much as the Bishop could collect by private exertions, he obtained from Protestants, Mahomedans, and Hindoos, as well as from his own flock, such a large sum that the Governor was astonished. A magnificent College, one of the finest of its kind in the world, was erected and placed under the patronage of St. Francis de Sales. The year 1867 witnessed Dr. Steins' translation to the Archbishopric of Calcutta. In this new sphere of labor he soon made his influence felt in many directions, but especially in the building of a College which became affiliated to the local university, in the establishing of the Nuns known as the Daughters of the Cross, and the founding of the refuge, St. Vincent's Home, and a large number of schools and orphanages. Under his rule began the successful Bengali Mission, which lies to the south of Calcutta, as well as the missions to the Southals and Koles, mountain tribes living in the eastern districts. Once when returning from a visit to the native missionary villages, he received such injury from a fall, that his medical advisers counselled him to return to Europe. He did so in 1878; but his health improved so rapidly that he applied to the Holy See for fresh work. The Sovereign Pontiff appointed him to the vacant See of Auckland, New Zealand, and he set sail without delay for his diocese. During his stay in Auckland he won wide-spread respect and greatly endeared himself to his flock. But his health again broke down through overexertion. On St. Patrick's Day (1881) he preached three sermons, each in a different language (English, French and German), and at the conclusion of the last felt so exhausted that he was obliged to retire to bed. It was the beginning of a fatal illness. Acting under medical

advice, he set sail for Sydney on the 4th of May *en route* for Europe. During the passage he suffered severely, and as soon as he reached Sydney, he proceeded to St. Kilda House, the city residence of our Fathers. Here he grew rapidly worse, but he managed to say Mass daily in his room till the 30th of June. After that date the Holy Sacrifice was offered in his presence every morning and he received the Blessed Eucharist. On the 4th of August Father William Kelly said Mass, the Archbishop assisting at it robed in full pontificals. At the Communion the venerable prelate made his solemn profession of faith, which he read out of the Pontificale, and then received the Bread of Life *per modum viatici*. When Mass was over, he sat in his arm-chair and Extreme Unction was administered to him in the presence of the whole community. Later in the day he expressed his gratitude towards the Fathers for the loving care they had bestowed upon him. He added that before long they would assist at a more solemn ceremony than that of the morning. On being asked what he meant, he began to chant the Requiem. During his long illness he showed, despite very acute pain, perfect resignation. At times his mind wandered a little, but towards the end, he was as clear-headed as ever he was. Dr. Vaughan, the Archbishop of Sydney, visited him several times. On Friday, the 2nd of September, he sank rapidly, and on the 7th, the eve of Our Lady's Nativity, he expired in great peace, surrounded by his religious brethren. Two days afterwards, High Mass for the repose of his soul was celebrated in St. Mary's Cathedral. His Grace Dr. Vaughan presided and many of the Sydney clergy were present. Father William Kelly preached a very fine funeral oration. At the close of the Mass, the Archbishop of Sidney, assisted by four dignitaries, pronounced the absolution at the catafalque. The remains were then conveyed to the North Shore Cemetery and deposited with the usual religious rites in their final resting-place. So lived and died this true son of the Society, and the example of his holiness we reckon as one of our precious heritages. It is our privilege to witness many similar examples among the children of St. Ignatius, as it is our privilege also to be called to reproduce the same holiness in our lives by unswerving fidelity to the graces which God grants with so liberal a hand.

MELBOURNE.

Two beautiful groups of statuary were purchased at the Melbourne Exposition for St. Ignatius' Church, Richmond. On Sunday, the 21st of May (1881), two statues, representing a child protected by the Guardian Angel, were publicly unveiled and blessed. Father Joseph Mulhall preached an appropriate sermon. In the evening of the same day, a crowded congregation assembled to witness the unveiling and blessing of the second group—Our Lady mourning over the dead Christ. Father M. Watson preached, and the choir rendered effectively music selected for the occasion.

1882—The Superior of the Mission, Rev. Joseph Dalton, visited Melbourne in January. He decided that Hawthorn, Camberwell and Kew with the country districts should be separated from Richmond as a new and independent parish, Father Oliver Daly (Superior) and Father Peter O'Flinn to be in charge. As soon as the congregation provided a furnished residence, the two Fathers were to reside in Hawthorn.

In May the Rector of St. Patrick's College, Father Nulty, went to much expense in painting and furnishing the large College Hall for the meetings of the Sodality Academia. The Sodality prospered and the number of its members increased at this period.

Mr. William Drinan, of Branxton, N. S. Wales, twenty-one years of age, left Australia in May to make his novitiate in Milltown Park, Dublin.

On the Feast of the Sacred Heart, June 16, Mr. William Wrigley, who had begun his novitiate in Sevenhill in January, 1880, and arrived in Riverview at the beginning of 1882, pronounced his vows. He discharged the duties of prefect and master.

Father Thomas Keating and Father Joseph Brennan arrived from Ireland in June, 1882. They gave help in the North Sydney parish, whence Father Kennedy had been transferred to Richmond, Melbourne. Father Clery was in charge (pro temp.) of North Sydney.

Twelve Nuns, Faithful Companions of Jesus, arrived from England on the 1st of June, 1882. A convent had been secured for them close to our Church of St. Ignatius, Richmond. They were received with much rejoicing by the parishioners, who presented them with an address of welcome; and a successful meeting, held shortly afterwards, defrayed much of the expense incurred in getting the Nuns from Europe. The parochial schools and a Young Ladies' High School prospered

exceedingly under the Faithful Companions. The first Mother Superior, M. Mary John Daly, died on June 10th, 1894. R. I. P.

After some years of teaching in our Richmond parish the Christian Brothers withdrew, with Father Dalton's consent as Superior of the Mission. Father Dalton arrived from Sydney in September to effect a settlement, which was done by referring the details to arbitrators.

Father Joseph Clery, recalled to Ireland in November, 1882, left the Society eventually.

SYDNEY AND MELBOURNE.

1883—Two scholastic novices, Brother Edmund Bohan and Brother John Flynn, arrived from Ireland towards the end of December, 1882. Both were suffering from consumption. They had been educated at St. Stanislaus' College, Tullamore. After taking the simple vows this year (1883) they did not remain long on earth. Mr. Bohan died at the Residence, Richmond, Melbourne, on July 24th; and in the following month (August 13th), Mr. Flynn died peacefully at St. Ignatius' College, Riverview, Sydney, where he had been working as Prefect. At his death he was in his twenty-fourth year, and Mr. Bohan was about the same age.

In January Archbishop Vaughan formally appointed Father William Kelly Public Scripture Lecturer in the recently opened "Bible Hall," Sydney. Two lectures were to be given each week.

On Saturday, the 24th of February, during a cricket match at Riverview between the College Eleven and an Old Collegians' team, Mr. Wrigley (scholastic) won the match for the College by his excellent bowling. At the conclusion of the game he joined in the cheering. Afterwards, making his way back to the College buildings, full of high spirits, he leaped over the wickets and then over the three-railed fence surrounding the cricket ground. Accompanied by the visitors and the boys, he had advanced about sixty yards, when he suddenly stretched out his hands and fell to the ground unconscious from a stroke of apoplexy. Those around him removed him at once to the College, where every means was tried in vain to revive him. It was then about 6 P. M. When the doctor arrived two hours after, he found that life was not quite extinct. He felt the heart, he said, give two or three flabby beats, and then all was over. This sad event made a profound impression on the scholars, all of whom went to confession that evening

and to Holy Communion the following morning. At the funeral they walked in procession three abreast. William Aloysius Wrigley was born at Ballarat, Victoria, in 1859. He entered the Melbourne University from St. Patrick's College, and had studied the Arts course for two years, when he joined the Novitiate at Sevenhill, South Australia, in 1880. He was the first Australian-born Jesuit of the Irish Province.

Dr. Roger Bede Vaughan, Archbishop of Sydney, left for Europe viâ San Francisco on April 19th, 1883. He died suddenly in Liverpool, England, on the 18th of August, 1883. Consecrated on the 19th of March, 1873, he was a Bishop for ten years and five months. His death was deeply and universally regretted. He had always been a warm friend of the Society.

On September 1st, Father Aloysius Sturzo, Father Edward Murphy, and Father Patrick Keating arrived in Sydney from Ireland. Father Sturzo became Superior of the Mission.

On September 4th (1883) Miss J. M. Dalton was married to Mr. John E. Redmond, M. P., by one of the Jesuit Fathers at our church, St. Mary's, North Sidney. Father Tom Walsh, step-uncle to the bride, assisted. The honorarium was £51, besides £20 given to Father Walsh. The déjeuner was very elegant and largely attended.

In October Dr. Gillet resigned the Rectorship of St. John's College within the University of Sydney. On November 26th, at a meeting of the Fellows, Father Charles Morrogh, S. J., was elected Vice-Rector; and on the 12th of December, according to Father Joseph Dalton's Diary, Father Daniel Clancy, S. J., by eight votes to six, was chosen Rector. Two of the Bishops in N. S. Wales protested against the appointment of a Jesuit or a member of any religious body.

On the 27th of March, 1883, a property (house and grounds) called "Auburn" in Bourke Street, Surry Hills, Sydney, was purchased to serve as a city day school in place of St. Kilda House. The purchase money was £6875. The building contained only eleven rooms. Despite the inconvenience of housing the Community in such scant space and of providing, also, schoolrooms, class was opened on the 17th of September, and so "St. Aloysius' College, Bourke Street, Sydney," was begun. To make the premises more suitable for a school, the sum of £775.13.6 was expended in improvements; but by the end of 1885 the pupils had increased to

151, and on account of the scanty accommodation Very Rev. Father General granted leave to build a chapel and a suite of school-rooms, and to add a third story containing an observatory and bed-rooms.

The new building cost £5000. The total sum expended on St. Aloysius' College amounted to about £12,000, which was the price paid to us for it later (1902) by the Nuns of the Sacred Heart. On the 1st of January, 1903, we handed the keys to those Nuns and transferred our day school to North Sidney, the parish confided to the care of the Society.

1884—A Novitiate of the Society was opened in our parish of Richmond, near Melbourne, on the 10th of May, 1884, when the solemn blessing of the building took place. Large numbers witnessed the procession from St. Ignatius' Church to the Novitiate. Father M. Watson preached on the Religious Life, and Benediction of the Blessed Sacrament closed the ceremony. The Rev. Father Aloysius Sturzo, Superior of our Melbourne and Sydney Missions, resided at the Novitiate as Master of Novices.

In June (1884) seven additional Nuns arrived from Europe for our parish of Richmond, and raised the number of Faithful Companions of Jesus in the Convent to twenty.

Father Edward Murphy conducted a successful mission this year in Richmond. At the end of it, the parishioners decided, in a public meeting, that, as a mark of gratitude to the missioner, the completion of the church should be at once undertaken. The members of the Men's Confraternity began a vigorous canvas for subscriptions and met with much success. On the Feast of the Patronage of St. Joseph, April 26th, 1885, the Archbishop, Dr. Goold, laid the foundation-stone of the new additions. The contract for the completion of the church was £19,000. An "Oriental Fair" or bazaar, held in September, 1885, in aid of the Church Fund, realized, with an accompanying Art Union, £10,000.

In August occurred the death of Mr. John Flynn, scholastic, at Riverview. When he arrived in Australia towards the end of 1882, he was suffering from consumption, and it was found that the disease had taken too firm a hold to leave room for any reasonable hope of cure. Mr. Flynn, who was born in the County of Wexford in 1860, spent a few years in America, and on his return to Ireland after finishing his classical course at St. Stanislaus' College, Tullamore, he entered the Novitiate, Milltown Park. He left Ireland a novice, and

pronounced his vows in Riverview. He knew that his recovery was hopeless, but he did his duty with all his might as long as he was able to work, and acted as second prefect in the College till a few days before his death. A zealous promoter of the Association of the Holy Childhood, he collected about £5 just before he died for the redemption of Chinese children. He received the last sacraments on the 13th of August. The succeeding days were spent in meditation and prayer. His weakness increased rapidly, and during the night of August 18th, he died calmly as he sat in a chair. There was no struggle; he drew one long sigh as his spirit fled. R. I. P.

On the 8th of September, the new Archbishop, the Most Rev. Dr. Moran, arrived in Sydney and was received with great public demonstrations of welcome. He paid a special visit to Riverview on September 22nd.

1885—Last year and this year, in January, a number of lay gentlemen made a three days' retreat at Riverview. This retreat was kept up for several years subsequently. November 4th, when His Eminence Cardinal Moran arrived after his visit to Rome, where he received the title Cardinal, a flotilla of boats met the Mail Steamer. The Riverview Band and Cadets went in a special vessel. The Cadets acted as a guard of honor and marched immediately after the Cardinal's carriage and entered the Cathedral. The reception was a great success.

The Plenary Council of Australasia (Australia and New Zealand) presided over by Cardinal Moran as Apostolic Legate, began its sittings on the 14th of November. The Jesuits present were:—Rev. A. Sturzo, Superior of the Irish Mission, S. J.; Rev. Father Herden, Superior of the Austrian Mission, S. J.; Rev. Anthony Reshauer, Theologian to the Most Rev. Dr. Reynolds, of Adelade; Rev. A. Strele, Superior of the North Territory Mission; Rev. W. Kelly, Theologian to Right Rev. Dr. Cani, Rockhampton; Rev. J. O'Malley, Theologian to Right Rev. Dr. Moran, Dunedin; Rev. T. Cahill, preacher of special oration for Council.

NOVEMBER 30. Twelve of the Bishops dined at Riverview. A well attended regatta was held on the river near the College at 4 P. M.

In December Father Thomas McGrath and Father John McInerney arrived from Ireland.

DECEMBER 1. The foundations of the new College at Riverview were marked out to-day; and the work of construction began on the day following. Sir Edward

Strickland, Sir P. Jennings and a number of our friends gave and promised substantial help towards the building. The foundations were successfully finished towards the end of November, 1886. One man was accidentally killed during the work.

1886—On January 1st Father John Ryan was appointed Rector of St. Patrick's College, Melbourne, and Father Christopher Nulty succeeded Father Edward Nolan as Rector of St. Francis Xavier's College, Kew. Father Nolan became Procurator at Riverview.

JANUARY 25. Our Novitiate was transferred from Vancluse, Richmond, to St. Francis Xavier's College, Kew. At that time there were two scholastic novices, Brothers Joseph Brennan and John Newman, and three lay-brother novices, Brothers Doyle, Kelly and Muldoon.

In Passion Week and Holy Week the Gentlemen's Sodality Retreat and the Scholar's annual triduum took place in St. Patrick's College.

JUNE 11. The Most Rev. Dr. Goold, Archbishop of Melbourne, died about 11 A. M.

Father Thomas Cahill, who this year (1886) was on the St. Patrick's College staff, left the College on December 21st for the Hawthorn Mission.

DECEMBER 24. Mr. Keogh, Scholastic, sailed for Europe for his Philosophy and Theology.

APRIL 4. Father Edward Murphy died. Born in the County of Kildare, Ireland, in 1829, and educated at Clongowes Wood College, Edward Murphy entered the Society in 1858 and made his novitiate in England at Beaumont Lodge. After his ordination he labored for a good number of years as missionary in Ireland, where he was for a time Central Director of the Apostleship of Prayer. Going to America in 1882, he gave missions and lectures in the United States and Canada, and in the middle of the following year he landed in Australia. The next two years and a half he spent in the fruitful works of retreats and missions, and acted as Central Director of the Holy League. He suffered from cancer which in 1885 would have caused his death in three months, but in May, that year, he underwent an operation that proved successful and added nearly another year to his life. He died a holy aud edifying death at our residence, Hawthorn, near Melbourne, and was mourned far and wide, for he had become a universal favorite with both priests and people. R. I. P.

1887—Father Thomas Keating died at Xavier College, Kew, on March 14th, after a brief illness. Thomas Keating was born in Tipperary, Ireland, in 1827. After

studying at Thurles College and Maynooth, he entered the Society in 1849. For many years he taught the higher classes in Clongowes Wood College, where among his pupils were John Naish, afterwards Lord Chancellor of Ireland, John and William Redmond and other distinguished members of the House of Commons. He was Rector of the College for six years. On arriving in Australia, he taught in St. Aloysius' College, Sydney, up to 1887. In that year he was transferred to Xavier College, Melbourne. Father Patrick Keating, S. J., his brother, arrived from Sydney before he died. An able and learned man, Father Thomas Keating was of a modest and retiring disposition and remarkable for his solid, unostentatious piety. R. I. P.

June 11th beheld the reception in Melbourne of the Most Rev. Dr. Thomas Joseph Carr, translated from the See of Galway, Ireland, to become the second Archbishop of Melbourne. A few days afterwards, the newly arrived Prelate received twenty-six gentlemen into the Sodality of the Blessed Virgin in St. Patrick's College, and after the ceremony he held a levée in the Sodality Hall. About 200 gentlemen, leading Melbourne Catholics, were present in evening dress. The assembly presented an impressive sight. The pupils of St. Patrick's College read an address to the Archbishop, who attended an entertainment of music, songs and recitations, which the boys prepared in his honor. Finally, a public banquet was tendered to Dr. Carr by the members of the Sodality and representative Catholics, at which the Archbishop delivered a warm-hearted and interesting speech in returning thanks for the reception accorded him.

It may be mentioned that the Sodality of the Blessed Virgin, which had been established in St. Patrick's College in 1872 and of which Father Francis Murphy was the first Director, has been the source of incalculable good. Under Father Christopher Nulty, and later, under Father John Ryan, the sphere of its influence was much enlarged by the admission of gentlemen living in the world, and an annual retreat, attended by from 80 to 100 men, is given in Passiontide and concludes with General Communion on Holy Thursday.

The scholars in all our Australian Colleges make every year a retreat of three days, and observe well the various feasts, especially that of St. Aloysius.

The first number of the "Australian Messenger of the Sacred Heart" was issued on January 1, 1887. This useful and popular periodical owes its birth to the zeal

of Father John Ryan, who was Central Director of the Apostleship of Prayer in Melbourne. Its first editor was Father Michael Watson. It became at once a favorite with the people, and its circulation increased steadily year by year.

1888—In February, 1888, His Eminence Cardinal Moran blessed the corner-stone of the Marist Brothers' School and residence in our parish, Ridge Street, North Sydney. The Brothers have charge of the boys' parochial school.

In June Father William Kelly left Sydney to visit Melbourne, where he had been invited to lecture. He received a very hearty welcome in the Hibernian Hall, which, large as it was, was crowded in every part. Many of his old pupils who had won distinction in various walks of life, joined in the welcome and greeted him enthusiastically. On July 2nd he was a guest at the Old Collegians' annual dinner, with the Most Rev. Dr. Carr, the Archbishop.

The building of the new College at Riverview went on steadily during this year.

As already stated, the parish of Hawthorn was separated from Richmond in 1881. In the following year Father Oliver Daly began the building of a Residence beside the church, at the completion of which he became its first Superior, on January 1st, 1883. Father O'Flinn lived with him, and succeeded him as Superior in 1886. Father O'Flinn displayed much energy in building and improving the churches and the schools throughout the district.

Fathers D. Manning, P. Duffy, James Rabbitte, and Messrs. McCurtin, Denis, Murphy and Pigot arrived from Ireland in December, 1888, with Father Isaac Moore, who had returned to Ireland in 1870.

1889—In January, 1889, Father Patrick Keating became Rector of St. Ignatius' College, Riverview, Sydney.

Father Wm. Kelly was recalled to Ireland in July.

On November 28th, 1889, Very Rev. Timothy Kenny, Provincial of the Irish Province, arrived in Melbourne from Ireland. He was accompanied by Father Thomas Brown, Father William Power, Father Morgan J. O'Brien, Father McCabe, and Mr. Boylan, scholastic.

At the Distribution of Prizes to the scholars of St. Patrick's College, Dr. Donnelly, Assistant Bishop of Dublin, who was visiting Australia, spoke at considerable length on the necessity and advantages of Catholic education. The Archbishop, Dr. Carr, presided.

In the University Matriculation Examinations St. Francis Xavier's College, Kew, passed the unusually large number of nineteen. St. Patrick's College passed six.

1890—In January Father Joseph Mulhall, of Richmond, who was in bad health, paid a visit to Riverview. The Very Rev. Dean Fitzpatrick, Vicar General of Melbourne, died on the 21st of January. R. I. P. In the same month Father O'Malley returned to Melbourne from Dunedin, New Zealand, after an absence of about twelve years.

Father Martin Jacques, a zealous Belgian *operarius*, came to Australia from Calcutta in ill health (1885). After a short stay in the College at Kew, he helped our Fathers in the parish work of North Sydney. He went to Invercargill, New Zealand, with Father Dooley for similar work. Leaving New Zealand some time after, he joined the parish staff in Hawthorn, Victoria, where he died on the 15th of March, 1890. Though in Melbourne but a short time, Father Jacques made many friends and by all of them he was loved for his kindness and humility. A man of few words, he spoke little during his last illness, but gave himself up to constant union with God. When the last hour came, the Fathers knelt round his bed, and while they recited the prayers for the dying, he expired peacefully. R. I. P.

A great sensation was created by the appearance of Robert Louis Stevenson's letter in defence of Father Damien, of Molokai. It was first published in the "Australian Star" (Sydney), Saturday evening, May 24th, 1890.

Several changes took place this year through the appointment of new Superiors (1890). Father Thomas Brown became Rector of Xavier College, Kew, on the 1st of January, and on January 9th, Father Charles Morrogh, Rector of St. Aloysius', Sydney; Father Thomas Leahy succeeded (April 7th) Father John Ryan as Rector of St. Patrick's College, Melbourne, when the latter was made Rector (April 13th) of Riverview College, Sydney. Father Patrick Keating was appointed Superior of the Irish Australian Mission on the 5th of April, 1890, and his predecessor, Father Aloysius Sturzo, became Master of Novices and Superior of the Novitiate, Loyola, Sydney.

The fine property in North Sydney called subsequently Loyola, was bought for £6000 on the 20th of May, though the full details of the sale were not completed till the following month. Father Sturzo and the Novices took up their residence there on the 30th of July.

On the 15th of August, Father Patrick Keating and Father John Ryan pronounced their Vows of Profession at Riverview.

AUGUST 30. Francis Atchison entered the novitiate as lay-brother. He was afterwards for many years Secretary in the *Messenger* Office.

OCTOBER 2. His Eminence Cardinal Moran solemnly blessed the Novitiate, Loyola, and dined that day with the Community. He expressed his pleasure at having the Jesuit Novitiate in his diocese.

In November Father John Murphy and Father John Roney arrived from Ireland.

On the 18th of November Father Sturzo's golden jubilee in the Society (he entered on November 3, 1840) was celebrated with rejoicing at Riverview. At dinner Father Patrick Keating, Superior of the Mission, made a felicitous speech, in which he dwelt on the many and important services rendered by Father Sturzo to the Irish Province.

The school year was brought to a close by the numerously attended and successful Distribution of Prizes in the various Colleges.

THE SOUTH AUSTRALIAN MISSION FROM 1891 UNTIL ITS FINAL TRANSFER TO THE IRISH PROVINCE IN 1901.

I. SURRENDER OF THE MISSION.

The suspension of the St. Aloysius' College operations at the end of the year 1885 mentioned above, brought to maturity the long-projected giving up of the mission. The Austrian Province had too much of college and mission work according to the Institute, among four different nationalities, to be reasonably expected any longer to train men for the English-speaking mission of Australia. Then, again, for many years that mission-work had been only parish-work, mostly in small places, done by remote little residences for a scattered population. Toilsome and meritorious it was, no doubt, and it was exceptional and not the ordinary work of the Society.

The Very Rev. Father Beckx, General of the Society, to whom an appeal had been made to authorize the giving-up of the mission, had advised the Province to hold on longer, that it might have a refuge in case of an eventual dispersion of its members, which at that time was to be feared.

Father General Anderledy, however, gave permission to arrange the matter by proposing to the Irish Province to take over our South Australian work.

RETREATS FOR LAYMEN.

The Retreat work for Laymen is a work of very special interest to the mind and heart of the Church. It was begun with the Apostolic blessing, and it grows and flourishes under the Apostolic guidance and encouragement. The words of our present Holy Father and of his illustrious predecessor are as clear and urgent as they are paternal and inspiring. In 1904 Pope Pius wrote commending these Retreats—"One cannot conceive a better method for saving the workingmen exposed, at the present time, to so many dangers. Since Our elevation to the Papal Throne we see still more the importance of these Retreats for the end we have in view, 'to restore all things in Christ.'" And the late Pope Leo is no less direct and emphatic. In 1900 he wrote: "There is no doubt that these Retreats penetrated with meditation upon the celestial truths, procure not only the sanctification of individuals, but the general utility of society . . . We have learned with the most lively joy of the creation of this new work, and of its fruits, already so abundant . . . We desire to see this work, so happily begun in France and Belgium, spread with equal success among other nations." The scope and character of the Retreat Movement are herein definitely laid down, and the earnest desire of the Holy See leaves no room for misgiving or indifference.

Retreats for laymen are not something new: they have been for centuries a great instrument in the wise strategy of the Church, for the conquest of souls and the establishing of the reign of Christ.

Owing, however, to the great dangers which threaten the Church and society in our time, and to the urgent necessity of fortifying the laymen against the many assaults, as varied as they are insidious, to which he is exposed, the Retreat work has been taken up, with fresh ardor and applied with renewed zeal and efficiency to the business and working classes, during the last twenty-five years. A devoted French Jesuit, Pére Henry, was the pioneer in this grand revival. In 1882, he gave himself to the task of instituting "Retreats for Workmen," and within a short time his zeal was so

blessed with such success, that houses devoted to the same apostolate were soon founded all over Europe. These houses have now grown into mighty centres of spiritual life to which thousands of men have annual recourse, and from which they come forth renewed in strength and equipped in principle and motive to fight more manfully the battle of life.

In Belgium alone over 90,000 of the laboring classes, and about 20,000 professional and business men have made the Retreat since 1890. Belgium, indeed, stands out prominent in this movement, but France and Germany and Holland and other European states, have also extended the work with most gratifying results. In one house in France, "Notre Dame du Haut-Mont," more than 30,500 men have made the Retreat within a quarter of a century. England and Ireland are at present zealously occupied with Retreat organization; and doubtless Romiley in England, and Dublin in Ireland will soon compete in numbers and fervor with the great centres on the continent.

The movement has at length stretched its mighty arms to America. It is taking root in a kindly soil and bids fair "to proceed prosperously and reign amongst us." The generous response in New York, Cleveland, Montreal, St. Mary's, Kansas, Prairie du Chien, Santa Clara, and other places, gives every promise that the Retreat Movement is destined to grow and multiply and bear fruit a hundred fold in America. In New York within a few months from its inception hundreds of men have turned aside from the wild rush of business interests, which fairly absorb the life of a great commercial city, to consider in a week-end Retreat, the interests of their immortal souls. The number of such men is on the increase and gives evidence of a depth of Catholic life and an earnestness of character, not to be surpassed by any which other lands can offer for our study or for our emulation. We are therefore not too sanguine, in looking forward to the near future when houses of Retreat will be founded, unto the greater glory of God, and unto the greater strength and vitality of the Church and of the State, in every large city of the country.

To any one who reflects and studies the trend of our modern life, the advantages and the necessity of the Retreat Movement are manifest and appealing.

"There never was a time," said His Grace, the Archbishop of New York, in giving his unqualified and

hearty approval to the Retreat Movement, "when Retreats for laymen were so necessary as in this our day. Material success is becoming the absorbing interest of life and men are apt to push aside the things of the spirit."

These words point directly to the disease and to the remedy which is effective in meeting it. The conditions under which the layman has to work and struggle make it imperative on him from time to time, to go back to first principles and recover his foothold. He must return upon himself and think. The fever of desire, the cares of sense pursuit, the din of the superficial and the natural, the vaudeville of pleasure and distraction, are every where pressing upon life, weakening its moral fibre and dulling its spiritual discernment. The layman cannot escape these influences, for they form the atmosphere which he breathes and invade the sanctuary of his home.

He is more and more drawn out of himself to a purely objective existence; out of breath in the stress and strain of business, out of mind in the varying field of impressions, out of the supernatural, and out of God into the beggarly things that make for death. There is little time or room for serious thought, yet strong faith and character are impossible without it. Hence he moves in a world of half-truths and half-virtues, where men think half-thoughts and lead half-lives. In the passion for doing, he can easily grow bankrupt in soul, for he can do himself to death not only to the death of muscle and brain, but also of heart and spirit. It is not easy to rise above environment, or to run with the world and not think with it. If their is a danger for the priest and the religious, and if they need the annual toning up of the retreat, how much more the layman!

He is in immediate contact with the world and unless the principles of Faith are a real living power to him, unless his perspectives are kept clear and his ideals high, he will be gradually assimilated to his surroundings and allow his soul to starve, where the body is the "all-man."

Moreover, the strange clash and rivalry of ideas so characteristic of our time, and the conceits and petty knowledges which rise up against the evidences of God, are ever forced on his attentlon, not only by the agency of books and newspapers, but by the conversation of his fellows. Howsoever little he thinks in the heart, he thinks much with the eye and ear—and there is a

worship of type against which even the Catholic layman is not altogether proof. The lust of the flesh is as forceful against faith to-day as ever—but the lust of mind is not less dangerous. Moral and religious ruin works its way from above and from below, and both the will and the intellect of man have to be fortified if he is to stand secure and faithful.

It is obvious, therefore, that the Retreat Movement meets a pressing and definite need. We must save the layman, we must fortify him in faith and religion; we must arm him against the influences of irreverence and materialism which surround him on every side, we must prepare him to fight the valiant battle of the Church in the club and in the office, in the factory and in the workshop. And it looks as if it were in these latter places that the great battle of the future is to be fought.

The working man is in special danger, and he is, in a large measure, to determine the issue of the struggle.

The religious problem is inseparably bound up with the social and economic problems in which he is so deeply and passionately interested and engaged. And such is the perverse fashion of the time that the democratic awakening of the masses and their power at the ballot box leads to an unhealthy independence in the domain of religious authority, and an alarming freedom of thought and action. The relations between the worker and the master are become mechanical and impersonal, and the tendency is to create similar relations between the worker and the Church. At any rate the attitude of the workman towards the Church, at least in our great centres of industry, is not what it used to be, and we have to face conditions as we find them.

How then, in spite of all these forces that estrange and pull down, is the Church to keep her hold upon the workingman and enable him to counteract the dangers which beset him? He, indeed, is largely a victim of his surroundings—for his humble lot renders him more helpless and more exposed. The forces of Socialism and irreligion are using every form of argument and appeal to win his allegiance, while overreaching competition and a cut-throat economy are crushing him to the earth. What can hold his arm against passion and keep his heart right against the subtle schemes of error, or the specious promises of theory?

The light of the Catechism can grow dim, and the effects of the most successful mission can be very tem-

porary. No doubt missions are a wondrous power for good. But the object and effect of a mission are not the same as those of a Retreat—and the special exigencies of the time demand every resource of the Church for saving and uplifting.

Assuredly the poor struggling worker needs all the strength the Church can give him. His soul needs from time to time a spiritual recasting—it needs a new background to life, or rather the old background restored to life, with the ideals of faith and the eternal hopes—it needs the oneness and wholeness of impression and conviction which a Retreat is manifestly calculated to impart.

"The mission is not a retreat," repeated His Grace of New York. "A mission is filled with many distractions and its work is scattered. The truths men hear in a mission are not so deeply etched on men's souls as if they were entirely secluded. In a Retreat you are free from distractions, you have every advantage for the concentration of your faculties, you have a whole series of instructions and exercises knitted together in logical sequence, you are made to think and to judge things at their true value." From such a vantage ground, all things readily assume their due place and proportion. Man is made to face himself squarely before the tribunal of conscience and measure his duty and responsibility in the light of God. He is alone with his own heart and sees the truth with open eyes. A man who has made even one Retreat well, howsoever weak human nature may prove, can never again lose the power of recovery. Nor is this the least of its many inestimable blessings.

"All is saved," said a great Prince of the Church, Cardinal Guibert, "if Christian men will devote three days each year exclusively to meditation on the eternal truths." That saintly Prelate realized the power of the Retreat and saw in it the saving of the individual and of society.

What the Retreat is doing and has done as a saving power in Belgium and other lands, is beyond question or calculation. The Bishops and clergy of Europe bear eloquent testimony to the marvelous good wrought by those bodies of men who from year to year repair to the Houses of Retreats, for strength and renovation. They become a leaven in the parish and in the hamlet, leading their fellow-workers back to Christ by their influence and example. "Since my twenty-five workmen made their Retreat," writes the dean of Malines, "Malines

counts twenty-five more Apostles." Such is the experience wherever the Retreat exerts an influence.

The answers given to a few direct questions by two priests of Munster, who happen to be presidents of workingmen's clubs, are authoritative and convincing.

Q. What is the impression made upon you by the men on their return from a Retreat?

A. They are happy and delighted and are determined to go again.

Q. Do you notice any beneficial results in their lives?

A. We can testify emphatically to the good results. The men show character, especially in the fulfilment of their religious duties.

Q. Do they show zeal in supporting their Catholic club or guild?

A. They make the best members; they are full of zeal.

Q. In how many cases do you observe lasting results?

A. There is no doubt that the results will be lasting. Here there is certainly no sign of falling off.

Q. What is your Reverence's opinion of these Retreats?

A. We consider them an extraordinary means of promoting vigor and life in our Catholic men's associations, and we wish that many more could make them.

You will observe how these questions and answers emphasize the social value of the Retreat. Indeed, this is one of the main features of the work it aims to accomplish. "The Social Question" in the words of the late illustrious Pontiff, Pope Leo, "deserves to have all the Catholic forces applied to it with the greatest energy and constancy." The Church cannot remain indifferent, for all her interests are involved, and the poor demand her guidance and protection. But she must reach the workingman through the workingman, and she must guide and save him through organization. If she is not ready to lead him he will find other leadership. One of the most vital problems of our times is the marshalling of our Catholic laymen under the direction of the Bishops and clergy. This century promises to be in a large measure the laymen's century, in every social direction, and the Catholic laymen is the one great bulwark of defense and security. We want the Apostolate of the Layman, we want Catholic organization, and Catholic leadership, this too in every field of business and industry, and in the workshop perhaps more ur-

gently than in the office. The forces arrayed against the Church are vast and terrific, and every agency of evil is pressed into service. There is fighting to be done on every side both defensive and aggresive. Who are to do it? The priest and the religious will be ever faithful to their trust and will be found on the battlement and in the breach enduring unto death. But they cannot fight the battle alone, the layman has a glorious part to take in this struggle, he too has an apostolate of work, he too belongs to a Militant Church, he too is his "brother's keeper," he has a supreme responsibility; he has a great message to deliver to his fellow-man. To shirk his duty is treason. But how is he to be prepared and disciplined for this fight? How are the soldiers and the apostles to be formed and organized? How are we to raise up an èlite of loyal, brave Christian men to defend the right and the truth, the cause of Religion and Christ?

Boundless indeed are the resources of the Church in power and organization; each parish has its splendid equipment. Every age, however, has its own conditions and its own needs and the Church is ever ready with means and concerted action to meet them. Her wisdom is commensurate with her zeal, and her courage as large as her sacrifice. She realizes the power of the laymen and appeals with confidence to his whole-hearted co-operation. In the present dangers which confront her, she turns to the Retreat-House in prayer and blessing, for the strengthening of her arm and the weapons for her warfare. It is to form and equip a vast army of true sons of the Church, a strong body of loyal Catholic lay-captains and soldiers that the spiritual forces of the Retreat work are principally directed. In these hours of prayer and meditation, of thought in the heart and grace from on high, the armor is burnished, the prowess of the soldier is renewed and quickened, "the Shield of faith" and "the Breastplate of justice" are tightly buckled on and the personal love and allegiance to the great Master and King, Christ Jesus, are heightened to the enthusiasm of service and sacrifice.

"Where, I ask," said Count de Mun, addressing the Congress at Landerneau, "where is the spirit of Catholic union, this fire of manly loyalty and enthusiasm kindled, where but in our annual Retreats? There during three days, before God, under the direction of a master in the spiritual life, one trained in the science of the soul, we come together, we pray, we meditate, we wrestle with

our difficulties, we root out the weeds of passion. There we exchange views, our fears and our hopes, we discuss the results secured and the obstacles surmounted. There we give peace to our hearts, we fortify our souls, we renew our allegiance to Jesus Christ, and we depart more brave, more joyous, more resolute, and truer to one another."

It is not enough, however, thus to order life, and quicken zeal and spiritual energy, by the discipline of three days prayer and meditation. The Retreat to become effective must produce permanent results; it must bring forth fruit and its fruit must remain. If the spirit of the soldier be renewed in strength and fervor, the battle-ground of the world is not changed, and human nature has its weakness and its forgetfulness even when fortified by the strongest resolutions. The Retreat is for service and character and man is called upon not only to make it, but to live it. Hence the exercises of the Retreat have to be an abiding consciousness and inspiration in his everyday work.

For this end it is indispensable to form the exercitants into some societies of their own, or attach them to the parish societies already established wherein they become the most devoted members. In this way their impressions of the Retreat are refreshed from time to time, and their good dispositions sustained. Such societies as the "League of Retreats," "the Frequent and Daily Communion league," "The Monthly Recollection League," already growing into magnificent proportions in Belgium and France, have been wonderfully productive of good. The men are brought together, their union is invigorating, they have a short instruction, the promises of the Retreat are recalled, they receive the Bread of life, and they return to their homes and their work with fresh courage and spiritual force.

These societies foster in a special way the practice of frequent Communion, according to the mind and insistent exhortation of the great Pastor of souls, our beloved Holy Father Pope Pius. The frequent and increasing presence of men at the altar, wherever the influence of the Retreat has penetrated is at once its highest testimony and its surest guarantee.

In some places the change wrought in this respect has been most remarkable. "In my parish," writes a good Curé, "the increase in male communicants within six months was more than 900, and I attributed it to the good effected by the Retreat." "Is it not" said the elo-

quent Count de Poncheville to the general assembly of Catholics in Paris, 1885, "Is it not in the living springs of the Retreat that the societies of Catholic workers are renewed each year in vigor and membership? Is it not at the foot of the altar of Athis and Clamart the mind is enlightened, the will is strengthened, and the supernatural more deeply realized?"

There too the prodigal returns to the banquet table of His Father's home, and the elder brother, without a word of complaint is made the happier and the richer by his return.

"The persevering in the doctrine of the Apostles, and the Communication of the breaking of bread" constitute to-day as ever the very substance of Christian life and the necessary conditions of Christian character. In the grave perils which threaten the faith and morals of our men, the allurements to pleasure, the absorbing interests of industry, the treacherous conceits of error, the insinuating appeals of social theory, there is but one supreme safeguard, one infallible remedy—the Divine Physician Himself—Emmanuel—God with us. "Unless you eat the flesh of the son of man you cannot have life in you." There is no other secure way to wrestle with passion than by the protecting armour of the body and blood of Christ. It is in the Retreat House especially that man is brought close to Christ in His Tabernacle.

Therefore, under whatever aspect we consider it, the Retreat Movement for laymen is an immense power for good not only in the religious, but also in the social and civic life of the Community. It surely merits the heartiest good-will and support of all who would extend the reign of Christ and solve the problems which confront the Church in our day. In the Retreat work these problems are radically and most effectively dealt with.

The sucess of the movement, however, must principally depend upon the devoted co-operation of the Bishops and pastors.

The desire of the great Apostolic heart of our Holy Father, is to be, as he lovingly expresses it himself, "the Pope of Retreats for Laymen." We can all help him in our own measure to realize this desire.

The direction and management of Houses of Retreat belongs exclusively to no one body of clergy or religious. All are able, and all are summoned according to their means to share in this grand Apostolate.

The laymen will be found to respond generously, when the aim and character of the Retreats are put be-

fore them. And if they once take part in the exercises, they will do their own recruiting. The experiences of those who have charge of Retreats is highly encouraging. Already the Knights of Columbus, the Central-Verein, the St. Vincent de Paul Society, the Holy Name Society, and other Catholic orgnizations, have grasped the Retreat idea with magnificent sympathy and good will.

We have indeed, a great field open to Retreat work in America, and surely this country, of any other, needs to pause and look within and think in the heart. America will be the great battle-ground of the future, the Catholic layman must do the fighting and we cannot arm him too early, or too well to insure the victory of the Kingdom of Christ.

To sum up:

1st—The Retreat for Laymen has the warmest blessing and God-speed of our Holy Father, and of all the Bishops and pastors under whose jurisdiction and favor it has been instituted.

2nd—It is a wondrous instrument of Divine Providence for the saving of the Catholic laymen, amid the grave and peculiar dangers which beset our modern life.

3rd—It is a great social force directly leading to Catholic union and organization, in an age of serious and threatening social problems.

4th—It is a great Spiritual Power-house from which the parish and its various societies and clubs draw new strength and vitality, and the altar is made the fountain of life by the frequentation of the Sacraments.

5th—It is, in fine, a splended field for our zeal and generosity, in which all can labor according to the mind and heart of our Holy Father "to restore all things in Christ."

T. J. Shealy, S. J.

HIS EMINENCE CARDINAL VANUTELLI AT THE ST. LOUIS UNIVERSITY.

St. Louis University, Sept. 25, 1910.

Reverend and Dear Father,

P. X.

I have been asked to send your Reverence, for the readers of the Letters, some details of the visit here of his Eminence Cardinal Vincent Vanutelli, on his way from the Eucharistic Congress at Montreal. We have been quite fortunate of late, in catching pleasant echoes of two notable gatherings. Father Cortie, genial and entertaining, spent a couple of days with us on his way back to Stonyhurst, from the Convention of Astronomers at Mt. Wilson, California; and we heard some interesting details of his travels. Then came the tidings that Cardinal Vanutelli and his suite were to come to St. Louis before taking ship for Rome.

Needless to say a very hearty welcome was got ready for his Eminence at the University. The broad front on Grand Avenue was hung with the Papal colors and our 'Varsity white and blue, and the Library Hall was very tastefully and lavishly decorated in the same hues, for a reception. His Eminence and his party, ten Ecclesiastics and three laymen in all, arrived at Delmar Station at twenty minutes past seven, on Saturday morning, and the Cardinal, with Archbishop Glennon, Bishop O'Connell, the former Rector of the Catholic University, now Coadjutor of the Diocese of San Francisco, H. S. H. Prince Ferdinand de Cröy, a Belgian Prince and priest, Monsignor Sante Tampieri, and Padre Gelais Uginet, his Eminence's Secretary, came at once to the College. Church.

The Faculties of Philosophy and Theology, and the Scholastics, all in surplice, were gathered at the door of the Church to meet them, and the Cardinal and the two Bishops at once proceeded to say Mass, our Rev. Fathers Provincial and Rector assisting his Eminence. As one of the Local papers remarked, this was an altogether novel spectacle for the good folk of St. Loius,—to see a Cardinal-Bishop, an Archbishop and a Bishop, all saying Mass together side by side in a single Church! A feature of this ceremony which was quite new and even start-

ling to our provincial eyes, was the presence in the sanctuary of a layman, the Cardinal's Major Domo, who stood in front of the altar and performed his functions with a deftness and alacrity which were rather disconcerting! After Mass his Eminence and those who were with him partook of a breakfast in the refectory, then proceeded to the Library Hall, where the whole Community had gathered to do honor to the illustrious visitor. Rev. Father Provincial, Father Rector and Father William J. Fanning, Dean of the Faculty, sat with his Eminence's party on the platform. The program was opened by the Singing of "Ecce Sacerdos Magnus," a very sonorous and well rendered selection by the full Scholastic Choir. Rev. Father Provincial then read a loyal address of welcome in Latin, in which he expressed his pleasure at seeing once more an old and honored acquaintance, and of welcoming him in the name of this flourishing province of the Society in the New World,—now, as he said, some eight hundred strong, and made up in great part of native-born Americans.

He recalled that St. Louis is fitly styled the "Rome of the West," a touch which evidently appealed to Archbishop Glennon who sat near by,—and followed up this idea very neatly by declaring that we are all of us true Romans, Romans in our heart, in faith and in devotion to the Holy See. He wound up with a three-fold 'Salve! salve!—Eminentissime Princeps! salve!" The Cardinal received the adress with marks of appreciation and cordiality.

Father Albert C. Cox, one of the Theologians, then read with oratorical effectiveness a very well-prepared tribute to his Eminence from the student body. He expressed the joy we all felt in welcoming to our midst a Prince of the Church, particularly one who brought to us so special a benediction from our Eucharistic Savior. He then dwelt on the pleasure which the venerable prelate must himself have felt, on beholding the splendid demonstrations on Mount Royal, and paid a tribute to his Eminence's special and personal devotion to the cause of Frequent Communion. Father Fox then went on to speak of the University, now nearing its centenary, under the guidance of the Society and the patronage of the Rev. Archbishop. The thirteen hundred students engaged in study in the various divisions, were, he remarked, all being led onward to the fulness of an education worthy of a Univer-

sity which boasts the title "Nomine Catholico, Cognomine Romano." This education was to lead them not alone to the depth and scope of knowledge which the age requires, but to reverence as well,—reverence for Jesus Christ, for Holy Mother Church, and for the venerable Pontiff who is Christ's Vicar on earth.

Mr. John Clifford then read a very pleasing poem in the Cardinal's honor, as the offering of the Philosophers, and the brief but tasteful program was over.

His Eminence now said a few words of sincere appreciation. He was, he declared, rejoiced to see so many Jesuits gathered together in this city of the new world.

It is the faith of Christ, he continued, which must aid America to realize to the full her noble promise, and upon the labors of those he saw before him the future of the Church in this country was in great measure to depend. He concluded with a cordial allusion to our Rev. Father Provincial, whom he had known during the former's long sojourn in Rome. He then at Father Provincial's request gave the community his blessing. After the choir had sung the University song, the party took their leave, his Eminence repeating: "Thank you! very good, very good!—good bye!" in English, and waving his red beretta as he departed.

To those who have never seen the Cardinal, a word of personal description may be welcome. He is of great stature, making even such a man as our own Archbishop suffer by contrast,—and despite his seventy-four years, he holds himself notably erect, and walks with surprising ease and briskness. His countenance, particularly when seen in profile, is very noble and kindly, far more so than his published photographs suggest,—and withal he looks 'a very noble Roman', genial, modest and kind, with a touch of sadness on his features when they are in repose.

All in all it would be hard to find a more gracious, fatherly and impressive presence to bear the dignity of Papal Legate, and convey to our loyal people a notion at once of the power and benignity of Peter's See.

Sunday, the day after the Cardinal's visit to the University, the streets about the College were thronged with squads and companies of gayly-dressed little boys and girls,—a perfect flower-garden of blooming and joyful young humanity. They were the parish school children of the City, to the number it is said of twenty thousand, who made rendevous at the University to form there into a procession and march out to the Sacred

Heart Convent at Maryland and Taylor Avenues, where they were to recieve Benediction of the Most Blessed Sacrament from the hands of his Eminence.

At two o'clock the procession began, a touching spectacle of young innocence, some of the little tots being scarely able to paddle along. They were nearly two hours and a half passing the reviewing stand which had been erected before the Archbishop's house, and his Eminence was highly pleased at their infantile salutes of cheers and flags and flowers. He exclaimed again and again;—"c'est magnifique! c'est magnifique!" and declared that this demonstration was the best of them all. Rev. Father Frieden, the Rector of the University, had a place near his Eminence during the review.

When the children had arrived at the Sacred Heart Convent, they were massed together upon the broad lawns of that institution, while a crowd of great dimension pressed about the iron fence, or craned from the neighboring terraces. One of the local sheets remarked that half the town had gathered along Lindell Boulevard to watch the parade go by, and a goodly proportion of the citizens followed the children out so as to see the ensuing ceremonies.

The solemn Benediction, at which our Rev. Rector acted as arch-priest, was a very impressive and touching one, the crowd behaving very well and many of those present falling on their knees at the time of Benediction. It reminded one quite vividly of the scenes that are said to have taken place at Montreal. At the end of the ceremony the Cardinal read the 'Laudes Sanctissimi' in English, in so stentorian a voice that it carried to the very edges of the throng, and was answered by a great number of those present.

A very notable feature of the scene at Benediction was the richness and tastefulness of the decorations of the open-air altar of exposition, and of the buildings round about. The Convent Chapel, whence the Blessed Sacrament was brought for the ceremony, was likewise adorned with great taste and profusion.

Many of these are homely details, but doubtless they will prove interesting to some of your readers, at least as after-echoes of the great solemnities and stirring demonstrations which all the world has been hearing of from the Eucharistic Congress in Canada.

Your Reverence's servant in Christ,

EDWARD F. GARESCHÉ, S. J.,

THE NOVENA OF GRACE IN BALTIMORE.

In each of our churches throughout the province the yearly novena of grace in honor of St. Francis Xavier has grown in popularity; but in none of them, I dare say, has it become so great an event as in St. Ignatius' Church, Baltimore. The services of the novena in the other churches are held but once a day and the congregations which attend them are usually made up almost entirely of the church's own parishioners. Here in St. Ignatius', however, the regular parishioners are outnumbered almost four to one by the strangers that attend. Suburban residents, numerous members of other parishes, and in some cases, people from distant points in the counties of Maryland throng our Church during these nine days, and depart at the close, fully resolved to return the next year.

Our own parishioners, of course, are present in full strength of numbers; and the combined attendance of these and the visitors afford a spectacle well suited to strengthen one's faith and courage in the work of our vocation. Owing to the moderate dimensions of St. Ignatius' Church it is not a very difficult matter to exhaust the seating capacity, so that want of seats at the services is not a good standard by which to estimate the attendance. But to fill the upper and lower churches until the aisles are entirely obliterated by the throng, and to do this each evening after an afternoon and morning attendance of much the same proportions, is affording a more tangible proof of the popularity of this novena in Baltimore. One lady, well acquainted with Jesuit devotions in New York chanced to be on a visit to Baltimore last year during the novena of grace, and after watching the afternoon crowd pour out, and being told that double that number would assemble at night, asked in all seriousness was it because St. Francis Xavier had appeared in Baltimore. His favor, however, seems to be with us here, and it is mainly through the reports of the graces and favors he has won for Baltimore Catholics, that the novena in his honor has assumed such unusual proportions.

When the date of the novena arrives, no unusual announcement is made. It is given the customary page in the Church Journal and spoken of briefly from the

altar. But the newspapers then take the matter up and publish the opening of the novena and its history, and the story of its growth in St. Ignatius' Church. And as a result, not so much of the newspaper notice, as of the reports of the faithful who received their wished-for favors since the last novena, the opening attendance is larger each year. This year the services were begun for the first time after the 8.30 Mass, and long before the Mass had finished all the seats were occupied and a crowd remained standing at the door. Again, at half past three each afternoon, a full half-hour before the devotions began, for the second time the streets surrounding the church begin to fill with people, singly and in groups, making their way toward the church-doors. The cars stop here more frequently now and each leaves its burden of clients. A quarter of an hour before the priest appears at the altar, the pews are filled, uncomfortably even, and at the stroke of four when the Novena begins, one gazing at the throng from above cannot see any part of the aisle-spaces. Women and school-children predominate at this service, including many communities of nuns, for it is for the convenience of these classes that this afternoon service is intended. Yet men are not remarkably scarce, and our own students of College and High School are present almost in a body, although no obligation whatever is placed upon them. The students, moreover, will return on Thursdays and holidays for the novena, and if their home is too far distant for this, they will copy out the prayers of the novena after class and say them in private for that day.

But the most inspiring spectacle of devotion is witnessed at night. The three car lines which pass the church have already recognized the increase in traffic at night during the novena, and for some time before and after the services, cars are run more frequently than the regular schedule demands. Before the services each car approaches the church, crowded, but after the church-goers have left, it goes on its way practically empty. Some conductors whose faith—and nationality no doubt—take pride in the chance, instead of calling the streets at the church, cry out "All out for the novena." And in one case, a stranger in Baltimore, anxious not to pass the college, was told by the conductor to sit still until the crowd moved and then just follow. And this year, after the services a special starter was delegated for service at the church-door to limit the crowd on each car,

for a goodly line of trolley cars extend down Calvert Street each night just before the services finish. And when the crowd has passed into the church—upper and lower—until the late comers have almost to stand in the street, it is indeed a pleasure to behold the varied classes brought together. The men in particular, claim attention. Business men and hard-working day-laborers, professional men, doctors who lengthen their work to spare half an hour for the novena, young newspaper men present now for devotion and not for "copy," and even a class whom very few would accuse of piety, young medical students, some of them in the worry of their final examination. There is a tradition, in fact, in the Baltimore Medical School by which the Catholic members of the graduating class attend the services to a man, and it is really edifying to see what trust they place in St. Francis Xavier. Night after night, they gather, in spite of the March weather, and be it said to their credit that very few come late. Occasionally it is found out what sacrifices are made in order not to break the novena. In 1909, the awful storm of sleet and snow that ushered in Inauguration Day, came during the time of the novena, yet one lady came from Annapolis to Baltimore on that day in order not to interrupt her devotions. And if the influence of the devotion as seen in the college itself, is any fair standard of the influence it exercises in thousands of homes, we may well conclude that the power of St. Francis Xavier is still strong over countless Catholic hearts. For at the college some nights, courses for men postpone their opening for half an hour on these evenings until the men return from the service. The weekly sodality meetings and other customary devotions in the church, give way likewise; and on the closing Sunday there is a special Mass for the novena, and in the afternoon the Sunday-school is omitted. And what, one now very naturally asks, is the natural cause of this great growth? At what time in the history of the church did this novena begin to show such power over souls? The history of the novena is confined to the last two decades, and the priest under whom it seemed to take on new life, and who has conducted the services until now, is the present rector of Loyola College, Rev. Francis X. Brady. In 1894, Rev. Father Brady, then Prefect of Studies, was given charge of this devotion, which up to that time had been but sparsely attended. During Father Brady's stay at the

Gesu, Philadelphia, however, the novena of grace had been a most popular devotion there. The saintly Father Villiger was in charge of it, and Father Brady was one of his co-workers. Beginning it then, in Baltimore, Father Brady was guided by the example of his great rector, and began to announce the forthcoming novena, fully two weeks ahead. He spoke of the efficacy of the devotion and insisted strongly on the importance of attending the *whole* fo each service. The prayers and exhortation were short, and so the need of fulfilling each night's devotion in its entirety was emphasized. Promptness was essential. And the effect of the repeated urgings was seen on the opening night, for instead of the sparse gathering of former years, there was present a congregation that filled every seat, at the precise hour set for the first brief instruction. For the next two years there was but one service each night, but the attendance had so increased that it was necessary in the next year to open the lower church. At the end of the sixth year, the basement too, was overcrowded, and an afternoon service inaugurated for the many ladies and school-children and communities of nuns who found it impossible or very inconvenient to attend at night. In 1901, then, the novena began with three services each day and each succeeding year brought an increase in the crowds attending. This continued until 1908 when an appeal from the business men for an earlier service was answered, and a fourth service began after the daily Mass at 8.30, and the nine o'clock Mass on Sunday. Again the increase continued, especially at the afternoon service, and in the present year this service was extended to both upper and lower churches, so that the novena is now conducted with five daily services. Petitions, moreover, are being received for another service at noon for office-workers, and for others whose work begins too early and ends too late for any of the five services now possible, and this new service will very probably be begun.

But this developement appears even more remarkable when we consider that, at the same time as our own, the novena was going on in five other churches in the city, including the Cathedral. In one or two parishes, the pastors were not over-enthusiastic about beginning the devotion, but the sentiments of the parishioners were too strong to deny them. Some other pastors, however, began the devotion willingly to accomodate the great number of their people who were making their daily

visit to St. Ignatius'. But in every case, the opening sermon was preached by a Jesuit priest; in fact, some people of these parishes held the opinion that the secular priests cannot begin the novena properly. One enthusiastic client of St. Francis Xavier, a railroad employee, appeared at the church of a secular priest on the opening afternoon of the novena and found no Jesuit there. "Who is going to begin this novena, Father?" "I am" replied the priest, a young man and a cordial friend of our Fathers. "Well then" said the man, "I am going to follow my wife. She has just gone over to the College—(thus they call our church) and that's where I'm going now." And the reason he gave for his sudden departure was that he thought the service not begun by a Jesuit did not have "the right bill of lading on it."

And other instances of this kind frequently occur, despite the fact that our Fathers explain each year that the novena does not depend for its efficacy on us. The requirement of one visit to a Jesuit church is insisted on, not as an essential to the novena, but as a necessary condition for the plenary indulgence on the feast of the canonization of St. Ignatius and St. Francis Xavier. The people, however, will have it otherwise and for the confession and particularly the Holy Communion required during the novena, they will come invariably to our church. The confessions and Communions at all the daily Masses during the nine days, are in consequence treble their usual number. But the crowds that throng our altar-rail on the last Sunday of the novena are out of all proportion to the size of our congregation.

Remembering that our parishioners do not exceed one thousand, one hearing the subjoined statistics taken from our Church Journal this year, will realize how far strangers outnumber our own people. "The recent novena of Grace," the Bulletin says, "surpassed all previous years in the number attending. The attendance (and here is meant the average daily attendance) was 5,678 and about 2,000 were men. The confessions numbered 5,018 and the communions 6,500." It may be remarked here that the number of men in our parish is slightly over 300, so that the remaining 1,700 of the average attendance must have been drawn from other parishes. It has been impossible as yet to collate the numbers of confessions and communions in the other parishes as a result of the novena, but the verdict of the

pastors who have introduced it is that the novena of Grace has worked a change for the better in the faith of their people.

The benefits of the novena are already shown by the foregoing statistics. And indeed if the devotion had nothing more to recommend it, the great number, particularly of men, that it brings to their Easter duty would be proof enough of its worth. But it has in addition to this, the effects of a big mission without the trouble of conducting separate services for the various classes of the parish. The spiritual value of the devotion is always insisted upon in the short talks each evening. The importance of preferring favors of the soul to temporal favors, the necessity of strong faith in the devotion, and the consequent change of life, are made definite and clear at the outset. And throughout the course of the novena the purpose of all the talks is to strengthen the confidence of the people in the power of God, as shown so wonderfully in the priestly life of St. Francis Xavier. The result, as has been mentioned already, is a strong revival of solid faith throughout the entire city.

The temporal favors granted have likewise been numerous—too numerous to attempt to collate—and embracing all the necessities of health and prosperity people are urged to pray for. Unusual cures have been told of—money investments favored—positions obtained—disasters in business averted—success in studies and difficult examinations won—some of which facts would furnish interesting reading, if they could be told in detail. As a result of one very great favor granted, a magnificent statue of St. Francis Xavier was donated to St. Ignatius' Church, and smaller acknowledgments are continually received from grateful clients of the Saint who have found him a powerful advocate in their behalf. The people are asked to write down their petitions and to place them in the boxes at the rear of the church. The papers are then gathered and placed before the statue of St. Francis Xavier, with the assurance to the people that no human eye shall penetrate their secrets. At the close of the novena these papers are burned, but the great sign we have to prove their efficacy—or rather the power of the faith they stand for—is the present proportions and ever increasing popularity of the novena of Grace.

LAYMEN'S RETREATS AT ST. MARY'S COLLEGE, KANSAS.

The work of establishing annual Retreats for Laymen at St. Mary's College was begun in a quiet way in July 1909, when thirty-four men presented themselves for the first retreat. Since that time so much interest in the Retreat Movement has developed that the readers of the WOODSTOCK LETTERS may be pleased to learn something about the second retreat held last July.

The ways of spreading the necessary information about this retreat set for July 23rd, 24th and 25th, were sufficiently numerous and diversified to guarantee its diffusion through a respectably large circle. A means that lay ready at hand and naturally suggested itself was to impress the matter upon the college students, urging them to make the proposed retreat known to any at home that might wish to profit by it. The topic was thus dealt with at intervals during the school year, as opportunity offered, and in particular was dwelt upon by Rev. Father Rector before the student-body in June when the boys where about to leave for their homes. The college paper furnished another valuable vehicle for conveying retreat-information into quarters where it was likeliest to lead to results. As early as December the "Dial" announced the date set for the retreat and in subsequent issues various editorial articles appeared, presenting the matter at lengh and exhorting the reader to give it his earnest consideration. About Christmas brief notices were sent to a number of papers and from time to time thereafter matter was given for publication to some dozen Catholic weeklies in the middle west throwing light upon the retreat-idea in general and in particular urging upon the reader's attention the retreat contemplated. Such articles, it may be remarked, were accepted not merely without reluctance but with most gratifying readiness. The secular press, too, helped on the good work. A very acceptable bit of publicity, for example, was given to the retreat by the Kansas City Post under the caption, in very generous characters: "Church Has Training Camps for Souls. Jesuit Order Applies Athletic Method to Religious Work—Retreat Plan Orignated in Middle Ages is Being Revived. St. Mary's Kas., Scene of Gathering Considered Highly

Important by Catholics—College Instructor is Trained." In a tone somewhat sensational but not unpleasant, the writer very briefly lays open the notion of a retreat as instituted and conducted by the Jesuits. He touches especially upon the laymen's retreat movement which has invaded this country and led to happy results in the East and in the West; and in particular he notices the retreat held at St. Mary's College in 1909 and that to take place in July, 1910. He does not neglect to indicate the advantages and charms of the surroundings of the camp for souls situated in the peaceful Kaw Valley.

The efforts put forth by those who had made the exercises at St. Mary's in 1909 to draw others under the same banner in 1910 were among the best means of advertising the retreat. These men were, indeed, a band of thirty-four apostles zealously spreading the good word. A number of them made it a point to bring the subject up before the regular meetings of various Catholic organizations. In state conventions or at special gatherings either they or their friends brought it to the attention of members both in public speeches and in private conversation. The state delegates of the Federation of Catholic Societies, made a special request for information. A number of the secular clergy displayed admirable zeal in speaking about the retreat to individuals and making it known from the pulpit to their parishes. Bishop Cunningham touched upon the subject in the course of a letter to his clergy. Care was taken to arouse the interest of various religious communities in the coming retreat in order to secure their prayers for its success. In enumerating the several ways in which the retreat was advertised we should not omit the zealous efforts of some scholastics at St. Louis to supply a number of periodicals with at least a few words upon the matter.

The direct appeal to individuals was made through printed invitations, with post-card blanks attached to be filled out and returned in case the recipient desired to avail himself of the opportunity offered him. Twenty-four hunderd (2400) of these invitations were sent out. The circular briefly explained the retreat and its purposes under these heads: "What is the Retreat? Who Should Make the Retreat? How is the Retreat Made? What must I Do to Make the Retreat?"

A help of no little value in the proper distribution of these invitations was a list of names suggested by various parties, and here Father Dowling of Kansas City de-

serves grateful mention. Bundles of circulars were also sent to communities or individuals that could distribute them with some likelihood of return.

Favorable answers were received from one hundred and thirteen. In the event, not all of these presented themselves; a number, however, came on the appointed day without previous word and these with the hundred and thirteen mentioned above, would bring the number of those who, presumably, had seriously intended to make the retreat, to one hundred and twenty-seven.

Those who were actually on hand for the exercises numbered ninety-three. And here it may not be amiss to note that this number in the opinion of many is probably too large for a single retreat where the highest standard is to be reached and the best possible results are to be obtained.

The retreat began Friday evening July 22nd, and Saturday, Sunday and Monday were solid days, the breaking up occurring Tuesday morning. The intensely hot weather necessitated certain features which appeared rather like departures from the track of accepted formalities but which probably had the effect of rendering things more easy and homelike. For example the instructions were not given, as had been intended, amid the more inspiring surroundings of the "Immaculata" but in a roomy apartment in the basement of "Loyola Hall." The heat, indeed, constituted a true mortification and it was borne by the men with edifying equanimity.

The order of the day during the retreat was printed on small cards and distributed to the exercitants. It was as follows:

A. M.—6.00—Rise, Morning Prayers; 6.40—Meditation; 7.00—Mass; 7.45—Breakfast, Free Time; 9.00—Instruction; 10.00—Free Time; 10.30—Beads; 11.00—Instruction.

P. M.—12.15—Examen of Conscience; 12.30—Dinner, Recreation; 2.00—Free Time; 5.30—Way of the Cross; 6.30—Supper, Recreation; 7.30—Benediction, Points for Morning Meditation, Examen, Night prayers.

The spiritual exercises were closely followed and by no means restricted to the Foundation or the First Week. The Incarnation, the Hidden Life, the Two Standards, the Three Classes, the Passion and Resurrection and the Contemplation for the Acquirement of Pure Spiritual Love were duly treated. Effort was made, of course, to apply all to the life of the active

man of the world. It was noteworthy how the characteristic meditations of St. Ignatius laid hold on the minds of the exercitants; how highly the various regulations, the annotations, the colloquies, the examens, the rules for scruples, etc., in fine, those several points which reflect in a special manner the peculiar, practical, spiritual genius of St. Ignatius, commended themselves for their judgment, common sense and broad wisdom to those engaged in the exercises. After the points of a meditation had been explained, the memory of the exercitants was further assisted by a printed slip given to each, containing a brief synopsis of the instructions.

The examens of conscience were made in the chapel of the "Immaculata" and the heads of examination were suggested, bearing by way of particular examen on the exercises themselves; while for the general examen different points of investigation were given each time, calculated to search out those sins, errors and defects likeliest to come into the lives of men of the world.

An attempt was made to give some sort of practical impetus to the custom of daily Communion. Confessions were set for the second day and Communion for all on the third day and the day following. Opportunity was granted, to those who wished it, to receive Communion on Sunday.

It was gratifying to observe the keen interest taken by the exercitants in the reading at table. Portions were read from Cardinal Newman and from Father Hull's Fortifying the Layman. Copius literature selected for the purpose such as certain pamphlets of the Catholic Truth Society, tracts on Daily Communion, &c., was placed at the disposal of those making the exercises.

Newman was a favorite even with those of most ordinary education. "He talks like a business man" was the remark of one on listening to the reading of his sermon "Giving glory to God in the ordinary Actions of the Day." Father Hull's pamphlet "Fortifying the Laymen" excited notable comment and Father Zulueta's "Daily Communion even for Men" was eagerly sought for. To drive home the meaning of the Mass Father Kingdon's booklet "A Way of Assisting at Mass according to the Four Ends of Sacrifice" was distributed and was used during Mass, and, besides, all were urged to study its pages during the retreat. Inquiry proved that it served its purpose admirably.

The effects wrought in the souls of the exercitants were of that happy stamp noticed in other such retreats. The searching thoughts seized strongly upon their hearts and it was evident a new light had come into their lives. Such was the impression produced in some that they said they were unable to give expression to what they felt. Words of gratitude for the privilege of making such a retreat were freely uttered and a number expressed their regret that such an opportunity had not come sooner in their lives and manifested a grateful eagerness to publish the good word. The effect, evidently, was not one of empty feelings or evanescent sentiment, an idle glow and brilliance without heat or further results but a clear, manly, serious practical view, a common sense calculation of loss and gain, taking the form of precise, definite questions. For example such inquiries as the following were made of the director: "What shall I do in regard to leaving the location where my home is now situated and settling down elsewhere where my family may enjoy the advantages of the presence of church and school." Again one of the men who had met with some success in business and feared lest the life of money getting encroached on higher interests asked if it were not well to sell out and keep but a competence and be more at leisure for the better things. Nor was it in all cases a matter of "What shall I do to possess eternal life?" but a question of perfection, "What may I do to lead a better and more perfect life?" Some desired to take up daily meditations and there were not wanting those who sought an answer to the question which had been pressing upon them for months and years, whether it were advisable for them remaining in the world to take vows to help them on the path to perfection.

It was gratifying indeed to observe the simplicity and docility of these men from so many various walks of life, lawyers, doctors, business men, merchants, retired farmers &c., in matters which they realized lay in the province of a priest and spiritual adviser.

It is worthy of attention that some of the men who made the retreat here in 1909, while grasping thoroughly all the spiritual significance of the retreat claim also that it is of benefit to them in their business to have made it, that it does away with certain faults of character inimical to full success in business and enables them to give fuller play to their abilities. Testimony from wives and daughters since the 1909 retreat shows how

remarkably such a retreat penetrates deep into the lives of the exercitants and brings about the desired end.

"Nova sint omnia
Corda, voces et opera."

As for the matter of expenses, nothing was said on the subject to the men, but the third day they got together of their own accord and contributed more than sufficient to equal the outlay.

As regards future retreats here there are grounds for the richest anticipations. Those who have made the retreats of 1909 and 1910 are enthusiastic and are ready, almost to a man, to return and to persuade others to come also. The advantages of St. Mary's College as a place of retreat are manifold: the organization required by a boarding college of this kind with its gathering of boys from twenty-five states and its alumni scattered over the whole country is of the highest assistance in reaching into many and distant sections; again the reputation of the college and that sentiment of attachment peculiarly strong, we believe, in those who have spent their days of boyhood and youth within its walls works largely in its favor; as does also the beauty of its surroundings. And of course those accommodations which it possesses as a boarding-school make it especially desirable as a house of retreats—"Loyola Hall" for example charmingly situated and with accomodations for a hundred men.

It is hoped that several retreats will be held here next summer, and we trust that a large harvest will be reaped in the field that appears to be white and ready for the reaper's hand.—E. F. H., S. J.

THE JESUIT HALL AT OXFORD.

In setting out to give an account of Pope's Hall and its studies, the writer had better confess at once that he has no qualifications for the task beyond those afforded by a comparatively brief residence at the Hall, qualifications quite inadequate if not for describing the course of studies, at least for giving any estimate of its value which would be worth consideration. This however is not without advantages of its own, since it has caused the invoking of advice and assistance from others, whose right to an opinion in the matter could hardly be disputed.

As most of Ours who study here follow the Honors course in classics, and as this is in fact the course of study to which the university generally attaches the highest importance as an educational instrument, it is proposed here to dwell solely upon this course. It consists then of two distinct periods. The first covers about the first eighteen months, and is terminated by the First Public Examination (*Literæ Græcæ et Latinæ*), commonly called Honor Moderations. The second period lasts for the remainder of the four years course, and is concluded by the Second Public Examination, or "Greats," (*Literæ Humaniores*).

The course for Honor Moderations is entirely literary and seems designed to give the student as wide a view as possible of the whole field of the classical Latin and Greek Literatures. The ground to be covered is therefore extremely wide, and a general appreciation rather than much technical or detailed knowledge is the aim. For instance, in the first place all candidates must present the whole of Homer and Virgil, with practically all the speeches of Cicero and Demosthenes, the papers in this branch of the examination being papers merely in translation. Then three "special books" are taken, to be studied in greater detail, the papers including questions of text, syntax, &c., with general questions on the author's style, his place in the history of the language, and anything arising out of the matter of the books. Instances of three "special books," for some choice is allowed, might be three plays of Aristophanes, or Plato's Republic I–IV, with three Greek plays, one by each of the great tragedians, and Lucretius I–III, V., or Juvenal and Propertius: or two Latin "books" and one Greek might be chosen. In addition, special subjects may be taken: so, for example, we generally take the History of Greek Drama with Aristotle's Poetics, and Logic. Finally there are papers in Greek and Latin prose composition (verse also may be taken) and unprepared translation, and a general paper on Greek and Latin grammar, literary criticism, and antiquities, which always contain some questions on Homer, Virgil, Cicero, and Demosthenes. This brief account of the course may suffice to give a rough idea of its scope. On the peculiar advantages to be derived from it, two things suggest themselves. First, great stress is laid upon accurate and scholarly translation from the classical languages, conveying even the finer shades of the original, at least so far as to produce an equivalent or

corresponding effect in English. The translation must be almost verbally faithful, so that a mere paraphrase is scouted, and at the same time a very high standard of excellence in the English style is demanded, so that in translating Demosthenes, for example, a piece of English must be produced which one of the great masters of English prose, Burke or De Quincey or the others, need not have been ashamed to write. This is a point on which, it is believed, the same insistence is not laid in the newer universities in this country and its advantages cannot be obtained in the same fullness from a university which is a mere examining body. Secondly, the value of reading large masses of classical literature with care and observation is manifest. Even in the so-called "general books" where the actual papers set are in translation only, the observation is tested, in the general paper, by questions on literary criticism and antiquities, to be illustrated from the student's own reading in the authors. So much for the first period.

The course for the Second Public Examination, which is in some ways more valuable, is a combination of classics, ancient history, and philosophy. The two last alone need be dwelt upon. In the historical part, the questions must be studied in the original authorities, and mere reference to text-books is useless. There is therefore excellent training in the weighing of historical evidence, as well as in the presentment of technical and erudite matter in readable and scholarly English. An essay is written on some question each week, and then read aloud to the tutor, who discusses it with the student, criticising both matter and manner, and giving his own views on the subject of the essay. The philosophy is a very wide subject, resting on an exceedingly "Catholic" basis. Aristotle and Plato are its foundation, and much sympathy is shown with orthodox Catholic positions. Outsiders are often inclined to regard popular writers, such as Dr. Hastings Rashdall, as representative exponents of the philosophy prevailing at Oxford. This however is a mistake: many of the best and most influential teachers do not write for publication at all, and no criticism of Oxford philosophy is just which does not take them into account. Besides the ancient philosophy, the whole range of modern philosophy is covered at least in historical writers of each period must be carefully studied in their own works. Special authors may also be chosen for even more minute study, and such is the width of purview that the

"Summa contra Gentiles" of St. Thomas may be chosen for this purpose. In the philosophy again the tutorial system with its weekly essay prevails, and the tutor's aim is not so much to impress his own views, whatever they may be, upon the student, as to make the student think for himself and give a closely reasoned account of any position he adopts. The aim in fact is not to teach philosophy, but to teach how to philosophize, the only way in which philosophy can be taught. A few lines written in Wallace's Life of Kant seem to represent fairly the aim and method of philosophical teaching as carried on at Oxford: "The true method of philosophical teaching," he says, "is netetic, i. e. inquiring: only with the fuller growth of reasoning does it in some instances become dogmatic i. e. positive or decided. The philosophical text-book, therefore, is not to be treated as a standard, for our judgments, but only as an occasion for forming judgments about the author's ideas—it may be against them. The method of reflecting and drawing conclusions for himself is the craft in which the pupil wants to gain a mastery."

A few considerations of a more general kind, concerning the entire course, may now be suggested. First, the whole atmosphere has a wholesome effect on the mind. It is a healthy humiliation, for one's inferiority is acutely brought home to one; and yet it is a stimulus, for the means of improvement are at hand, and there is somehow communicated to one that zest which renders work so much more successful than when it is done from a mere sense of duty, as may so easily be the case elsewhere. The high standards and ideals too, which the tutors so constantly impress upon the student, must influence the mind permanently for good, and may afterwards easily be communicated to a whole college should one be found in which the standard of scholarship was not on the highest level. For masters in our colleges the training at Oxford must be of almost inestimable service. One is trained to assimilate the classics and make them part of oneself so that there comes a very much greater possibility of teaching them easily and freely. The *spirit* of the classics is somehow acquired, and this is precisely where other universities, like London or Liverpool, have to confess their inferiority, as they do in a signal manner by always trying to obtain examiners at least from Oxford professors whenever they can. Moreover it is essential, for merely prudential reasons, that there should be in our colleges

teachers trained at Oxford. The parents expect it, in the first place, and in the second the boys in most of the colleges take Oxford examinations, for which, as experience itself shows, they cannot be properly prepared except by those who have been at Oxford and so learnt what is wanted, and what methods must be followed.

Perhaps a word may be said about the influence of Pope's Hall on the university. The Hall has made its position by a continuous series of successes quite out of proportion to its size, and when the time comes for its members to speak, the university will gladly listen to what they have to say. Even now Ours are often asked why members of the Society do not lecture at Oxford, and the presence of the Hall there is a constant reminder that the Society of Jesus still claims to be a learned body, and is not yet entirely out of touch with the world of learning and of scholarship in England.

Finally, of the value of our course to students of theology. Much of the actual matter studied, especially for "Greats," is of immense direct advantage. For example, in addition to the power of reading Latin and Greek with precision and rapidity, there is the thorough study of the philosophies of Plato and Aristotle: Greek and Latin history, of which the periods may be selected which are especially useful for our Apologetics, familiarity with the early philosophies, religious, social conditions and institutions. And lastly there is the study of modern philosophy, directed so that the whole is seen in due perspective; the "adversarii" of our text-books cease to be men of straw, but become real, when they are studied with the sympathy which allows the good that is in them to be appropriated, but with the critical insight which separates the good grain from the chaff of evil and of falsehood.

The writer has here been compelled to deal entirely with the Honor School of Classics. It should be said, however, that this course, which has been in the past the peculiar pride of Oxford, is now surpassed in popularity by the school of Modern History. In history, Oxford is at present remarkably active: for instance, it is noteworthy that of Methuen's English History in seven volumes, each volume written by a specialist, six volumes are by Oxford men, and ten similarly out of the twelve volumes of Longman's Political History of England. Of the eleven men in residence at this Hall at present, only two are following the History course, and the number from the beginning has been relatively

small. This course however, as well as the mathematical and science courses which have also been taken by some of Ours, cannot be adequately treated in the space which remains.

This sketch of Pope's Hall and its studies may fitly conclude with a note kindly sent to the writer by one who has been a professor of both philosophy and theology, and has known intimately most of those who have hitherto passed through Pope's Hall.

"No one, it seems to me, can have watched the results of the four years residence at Oxford upon our scholastics, without seeing that its effect has been to give them that widened intellectual horizon which is the essential condition of being, in the best sense, on a level with the age. They have there been brought into contact with various currents of thought which are at work in the world, and this has given them a perspective and a vigor of thought which would otherwise have been unattainable by them. They are in fact educated men, and equipped with just that training which best enables a man to influence others. This is the asset of a lifetime, and, as it appears to me, the thing which of all others St. Ignatius would have desired for his scholastics. Its value to those who become masters of the higher classes is manifest. It secures them against that narrowness of vision which all recognize as the danger of an exclusively seminary training. It prevents them from being nothing more than successful coaches for examinations. They have just what is needed to train the minds of young lads sympathetically, and yet to put them on their guard against the surprises which are in store for them. But the importances of the Oxford year will be felt chiefly after ordination. The aim of the Society has always been to provide the Church with priests capable by their mental equipment of taking their place among the trained intellects of the day. Without this the Church must necessarily labor in vain to influence the thoughts of any nation. This result can only be achieved by securing the best intellectual training that the country can provide. The long traditions of Oxford and its close connection with all the learned professions qualify it in a special manner to confer this boon on any student of normal ability, who is willing to make good use of his opportunities; for there he is brought into contact with all of mental life that the nation can give.

"To turn from these general results to the special bearing of the Oxford course on theology. It is, I am con-

vinced, filling what has hitherto been a real want in our theological curriculum. The main theological attack on the Catholic Church is concerned with questions relating to the early history of dogma. To repel it two qualifications are necessary: (1) an intimate knowledge regarding philosophical speculation at the period just previous to the Christian era; and (2) a familiarity with the Greek language such as will enable our theologians to deal with patristic questions with a thoroughness unknown since Petavius. The Oxford course does much to provide these requisites. We may, I believe, look for valuable work in this direction from more than one of those who have been trained at Pope's Hall."

J. F., S. J.

"*FORBID THEM NOT."

For some years I have enjoyed the advantage of getting close to the hearts of little children. It is within the strict limits of truth to say that all grades of society and grades of education of all kinds of Catholic homes were represented by these young people. If I impressed them, as with God's help I hope I did, it is no less certain that they impressed me and conveyed to my mind lasting convictions concerning the spiritual status of themselves and their homes.

In the missions which I have been conducting for children only, I have invariably requested pastor and parents to send the little ones of five as well as the big ones of fifteen. I want the very little ones especially. Parents at times wonder at this, for they cannot realize how children four or five years of age can grasp the great truths of salvation; but before the mission is over it is no exceptional thing to hear these same parents inquiring for books which give clear explanations of the catechism, so as to fit themselves to answer their children's questions about God and the soul.

This should not surprise us, for the Blessed Trinity dwells in these young hearts. Faith and hope and charity have been infused into their souls in Baptism. They have, therefore, a power to believe in what God has revealed, a power to hope in the promises of God,

*NOTE.—This paper was prepared at the request of the Editor of the LETTERS before the publication of the decree of Pius X on first Communion for children.—*Editor W. L.*

and a power to love God which the thousands of unbaptized children around them have not. Our children have three supernatural faculties of which they themselves remain too long in ignorance. These faculties need exercise. The articles of faith, and the laws of God, and the seven sacraments and prayer will, if explained to the child, give the needed exercise to these theological powers; and it comes with the force of a revelation to those who have not studied our Catholic little ones and God's goodness toward them, to learn, on competent evidence, how quick their imaginations are to picture the truth, how alert their young minds are to grasp its meaning, how open their hearts are to the saving influence of all God's great mysteries and laws and helps.

By the religious instruction given them, the supernatural habits infused at Baptism are brought into action in the souls of these children; and if they see "with other larger eyes than ours" we understand why, for the Kingdom of God is surely within them in their infancy. This explains the persistent curiosity of their awakened spiritual sense which parents often find difficulty in satisfying.

Now, the postponing of First Communion until the age of twelve has done much to lull many parents into a forgetfulness of these supernatural powers with which God has gifted their children. For example: It is only a few weeks ago that a man said to me at Beloit, Wis., where I was conducting a mission for children, "Father, I thought it useless to send my child for three days to hear five instructions a day on Christian Doctrine; but my wife said that the child would enjoy the pictures illustrating the creed, the Commandments and the Sacraments, so I yeilded. I can say now that, though she is only going on seven, she almost makes a fool of me and her mother, for we find it hard to answer her questions. Can you recommend some good book which explains the Catechism well?" I did recommend the book and added that if he had begun to explain the Creed and the Commandments and the Sacraments to his child at the age of four or five she would, most likely, be fit for First Communion now. First Communion at the age of seven! He had never heard of such a thing. I assured him that I myself was in a First Communion class composed of boys and girls whose average age was not ten, and some were barely seven. When I told him

of St. Alphonsus Ligouri who admitted to Holy Communion a little girl at the age of five, he seemed incredulous, so low indeed was the estimate this father had been led to form of his own child's supernatural power.

But the child's questions had impressed him and he was beginning to realize the importance of stirring up the grace of Baptism in the little soul. "Well," said he, "I am sorry she must wait five years more before she can make her First Communion." So it is in many places throughout our land. This child, and thousands like her, must wait and wait and wait for the age limit. The heart of this child throbbing with innocence and yearning to know more of God, must be held back during the impressionable years of seven, eight, nine and ten, from the Bread of Life and the Wine that makes virgins. The sweet memory of those young years of communion with Jesus she shall never feel for she shall never know. The preservative of her innocence is denied her by her guardians and her guides. They seem to forget that during the years of weary waiting the heart of the child is receiving its impressions from an atmosphere of vanity and profanity and sin. Sin is waiting impatiently to leap into that heart and claim it and rule it; and the hot breath of an impure world round about the child singes her imagination and leaves a galling brand for life.

Had father and mother and child been taught to realize that at the age of seven or eight, or nine, First Communion could be received if the little one were judged fit, what a difference it would make in the life of the child and in the life of the family.

Trite as the saying is, we cannot be reminded too often that "the child is father of the man," and if we are to brace and sweeten the man's life, we must brace and sweeten the child's. If our children are to cleave to the best and love the best until the end, they must be made to taste and feel the very best at the very beginning. Their nimble imaginations and restless senses and inquiring minds crave for something on which to fasten. Their little hearts leap up to the least manifestation of genuine love. Is there any human being so quick and sure to detect the real, and reject feigned affection as an innocent little child. Is there any strong reason for suspecting that the same child will not detect and feel and cherish the gifts Jesus brings into that innocent, love-hungry heart? Tell the innocent little one who is coming and why, and the faith and hope and charity

smouldering within will do the rest. Indeed, there is every reason to suspect that the age limit, or external reverence often enforced or merely imitative, can never supply the place of innocence. Warm the hearts while innocent with a timely First Communion, guide them to Communion weekly or daily during their tender years, and no matter how far they wander from their Father's house in after life, they shall never forget the years of eight, or nine, or ten, when they tasted and felt how sweet it was to serve the Lord, when their hearts burned within them, for they knew that they held Him close and thought then, that they would never, never let Him go. Oh, they may have fallen by the wayside, but impenitence in the hearts of such children, the pastor or missionary will rarely meet in his priestly rounds. Their Lord and Master possessed their first love and the memory of his embrace and the echo of the secrets He whispered still linger in their hearts. It is the one solace in their years of waywardness and the lonely finger of light beckoning them back to happy days. These surely are blessed memories and it should be the aim and purpose of the zealous priest to secure for souls on the threshold of life such Eucharistic blessings.

But something more than the recollection of happy hours with Jesus is the little one's lot if admitted to First Communion while innocent. Holy Communion is the chief food of the soul and children need it at an early age in our day and land. It is the Bread of angels and makes our little ones angelic. It keeps them innocent, secures their title to Heaven, and increases their title to glory. The earlier, therefore, they receive, and the oftener too, the better for them; for we all admit that the great fruit of Holy Communion does not depend upon the child's knowledge or external reverence of years of instruction.

Now what can we say of the many children in our land whose Communion is deferred until the age of twelve or thirteen? Thousands of them are not children at twelve but old men and women who know all there is to be known about this world of gilded hollowness. And suppose they are prepared, is it possible that the impression made during twelve, thirteen and fourteen will remain as vivid for life as if Holy Communion were received at the age of eight, nine or ten? Behold all the years the grace of the Blessed Eucharist was denied to these children! Who can tell the loss? Has not the head and the heart and the imagination

been preempted or enslaved by the enemy in too many cases at the age of twelve? Indeed any man who knows the children of our day and land knows where the danger lies and knows too that First Communion cannot be made too soon.

And yet, with all our knowledge and experience of our children's spiritual dangers, we allow a strange custom to stand between them and the great source of purity and piety, the great remedy of vice and the one great help to virtue, and we almost convince them by our regulations that Holy Communion is not a remedy or an antidote or a source of spiritual life or growth, but a reward of virtue. It is this very conviction that is the greatest obstacle to daily Communion in our own land to-day.

We all know where this doctrine came from and where it flourished, and is to-day poisoning the life of faith. If France is on her spiritual death-bed, the doctrine of a late First Communion has helped not a little to reduce her to that extremity. Over two hundred and fifty years have passed since the criminal zeal of Cornelius Janssens penetrated through Catholic France and to-day we need no commentary to understand the spiritual status of his adopted country. May God avert such a calamity from our land!

The age limit for First Communion must go from the Church in America if millions of our children are to stay in the Church and love it. Their souls are in need. They are starving for the Bread of Life. It is their inheritance, for Christ bequeathed it to them and they are his adopted brothers. They have every right and title to it when they desire it, and when their pastor sees they are fit. Give them their First Communion, if possible, before their first sin, but in all justice give it to them before their worst passions awake and clamour for the mastery of their innocent hearts.

Over and over again I have taken boys and girls at the age of seven to the confessional, showed them one by one how to enter and kneel down and ask for the priest's blessing and make their confession. Afterwards, I have heard their confessions, and I am sure that I have not in my life denied absolution to two dozen such children. Now, I ask if these little ones can be fitted for the sacrament of Penance at the age of seven, why not for the sacrament of the Holy Eucharist? If the priest is the judge in one case why not in the other? With the aid of the father or mother, the pastor can certainly

judge of the fitness of the child, and the Roman Catechism would seem to indicate that they are the judges. Surely, no body of educators would decree that all pupils should remain in the same class until a specified age. We all know what the outcome would be: lazy pupils, disgusted with school, and careless parents criticizing school methods.

If age be a test of fitness or unfitness, it is remarkable that the great doctors of the Church fail to say so. On the contrary, they attest that it does not absolutely depend upon the age of a child. St. Thomas says children are fit for Holy Communion when they begin to have some use of reason—"Quando pueri incipiunt aliqualem usum rationis habere." Other great theologians tell us that if children can distinguish between this spiritual and corporal food they are obliged to receive and comply with the precepts of the Church. Now, if they are obliged by the law of the Church, it is hard to understand how any power can hinder them. If they understand that Holy Communion is for the salvation and sanctification of their souls, Vasquez says, they cannot lawfully be prevented from receiving it; and children who can excite supernatural sorrow for sin are surely sufficiently developed to distinguish the spiritual from the corporal food, to understand that it is for the salvation and sanctification of their souls.

Indeed, if the theologians and doctors of the Church agree upon any one point it is this: that no age limit should be established, and that the obligation of receiving Holy Communion begins for children about the age of nine or ten. In the days of St. Francis of Sales he was not slow to tell a good mother that her boy of ten should go to Communion that very year. "For," says the Saint, "children now are more premature at ten than we were at fifteen." The American child is surely no less premature today; indeed, we know too well he is far more so. However, this does not mean that many children may not be obliged, or may not be permitted to receive the sacrament at an earlier age. Pope Pius the Tenth is said to have given First Communion with his own hands to little children at the age of seven and eight.

It would be easy to cite authorities, for it is not at all obscure from the teaching of the Church that a child capable of losing sanctifying grace, is bound by the precepts of the Church to receive Communion and should be instructed to that end. Grant that a child of seven or eight can be guilty of grievous sin, and you certainly

admit that he must have "some use of reason." If the little one must understand in his little way that grave matter, full knowledge, and full consent are requisite for such a sin, and that he must have interior, supernatural and sovereign sorrow for the same when he goes to confession, who can doubt that his little mind, aided and elevated by the infused virtue, can "discern the Body of the Lord," when his pastor and parents have explained to him the great mystery of love? Any one who has bent above these innocent souls and beheld their yearnings, knows well that of all the mysteries of our religion there is none which children embrace so readily and so easily as that of the Real Presence. Once the subject is put clearly before them, they are most eager for Holy Communion, for they want to be kept good always and they understand that the Blessed Eucharist is the great help to keep them so. Analogies may lead to misunderstandings when they are carried from one order into another, but one can hardly understand why a living organism which takes in the poison cannot also take in the antidote. That sin is the poison and the Holy Eucharist the antidote, a child seven years old can readily perceive.

Archbishop Kenrick declares in his Moral Theology that most frequently children are capable of discerning this Heavenly Bread as soon as they have reached their tenth year. It is then, no easy matter to understand how in the face of experience and authority we stand between children and Jesus who is the Resurrection and the Life. One would think, judging from our very common custom in the United States, that the Saviour has never said to children, "Unless you eat the Flesh of the Son of Man you cannot have Life in you," but "Unless you receive absolution you cannot have life in you." Absolution can never supply the place of Holy Communion. It may, indeed, confer upon the child the life of grace, but that life must be sustained by the Bread of Life. Oh, give this Bread to our starving little ones while they are sinless. This will unite them to Jesus and make them His friends and fill them with a love of the Church and the priest which they shall never forget in after life.

The tender years of seven, eight, nine and ten is the acceptable time, for it is the time that the Holy Eucharist meets with least resistance from the will of the child, and, therefore, produces by itself the greatest effects in the little one's soul. How much easier it is to direct

the child and impress the child and turn the tide of the little one's being to God during the four or five years before twelve, than during the years which follow. Then the children can be easily watched and guarded and directed. After twelve—where are they? What priest knows? They are swallowed up in the world palpitating with infidelity and impurity before they ever felt the full flow of Christ's sweet life beating through their own.

It is true, they were held at school till twelve in order to know more of their religion, but they were held too until they knew more of sin, and felt the tyranny of vicious habits. Their rights and the precept obliging them to receive Holy Communion have been steadily ignored by a system which puts book knowledge above the expressed wish of Christ and His Church, and they, poor children, are the sufferers. This, indeed, is a good illustration of the end justifying the means.

The laws against child labor are spreading and those who are afraid of losing the children in the workshops and in the factories, when they make their First Communion, need be afraid no longer. Their reason, indeed, is not an appealing one, and the writer would place far more dependence upon the Sacrament of Holy Eucharist received at an early age, for the preservation and elevation of the child's soul, than he would upon any human schemes or reasons for being good. Knowing the catechism of history or answers to objections against religion does not warm the child's heart, or preserve his innocence, or increase sanctifying grace in his soul, or convey that foretaste of Heaven, which little ones feel when they receive their Saviour at the age of seven, eight, or nine. This is the feeling that gives conviction and lifts up their lives and abides forever in their hearts. No human knowledge can supply its place, for it is God's work in the soul.

How much our Catholic children need this divine action upon their young hearts, only those among us know who have come close to the children of the very poor and to those of the unfortunate rich. The children of the poor are deprived of this great remedy and safeguard until their passions have grown strong in a congenial atmosphere and their hearts have too often tasted the enervating and forbidden fruit. They must drag out a sore existence amid depressing or debasing surroundings. They are in need and in danger. Holy Communion is their strength and support and protec-

tion and consolation. They will never forget the priest and the Church if they are helped now. "Forbid them not" while they are innocent, but protect their innocence and strengthen their weakness with God's omnipotence and you will bring up men who will love priest and bishop and Pope and Church. Out of such children no one can fashion anti-clerical brawlers.

But there is another class of children who are made to suffer great loss by our custom of a late First Communion. The imaginations and minds and hearts of the children of the rich have gone bounding out before the age of twelve to the good things of the world and the glory thereof. First Communion can hardly be to their hearts what it would have been had they been prepared for this great blessing at the age of seven, eight or nine. Over the door of their hearts is a sign in big letters, "Rented to the World and its Vanities." They, not less than the children of the very poor, are to be pitied and it is time that we take pity on them and their homes.

Nor can the early First Communion fail to influence the home life in other lines. However, if it did nothing else but spur the parents up to the duty of instructing their children at the first sign of dawning intelligence it would be a big blessing to the family. This undoubtedly it would do. Parents, no matter how careless in religious matters, display unmistakable sensitiveness when their children's talents are even slightly belittled. They take a pride in seeing their children's intelligence developed. They speak about the little one's precocious babbling or read into his instinctive deeds intelligent motives. Any reflection on their children's cleverness is sure to be felt and there is nothing parents will not do to ward off such reflections. This parental solicitude is, without doubt, a natural gift of God and should be made use of by those whose duty it is to lead souls to God.

Let it be the law in any locality that all the children be admitted to their First Communion as soon as they are judged fit by pastor and parents, and we shall see father and mother and grandfather and grandmother ready and willing to help the children of the family to prepare for the great day of First Communion. It will be the real event in the family. At the age of four or five or six our children will then know more of God and their souls than they do to-day at the age of nine, ten or eleven; for few parents will be willing to see their neighbor's chil-

dren going to Communion at the age of nine or ten while their children are declared unfit and are singled out for ignorance and parental neglect.

Many a time I have met Catholic children ranging from the age of five to twelve who did not know even the "Our Father" or the "Hail Mary." In many places, I have not found one in ten of these children who knew an act of contrition. Talk to them or their parents about this state of affairs, as I have done, and you will be told that the child is only eleven, or just twelve, and has not yet been admitted to First Communion.

This answer makes us reflect, and ask ourselves if the twelve-year limit is not in some manner responsible for the negligence of parents and the ignorance of their children. Any missionary who has spent some years with children in the woods and prairies, to say nothing of the slums, must have been convinced that parents have come to the conclusion that since First Communion cannot be before the age of twelve, there is no use wasting time in instructing the child, for a dubiously wise custom has declared that children are not fit for supernatural things before the age of twelve or thirteen. Hence, much of their instruction is, outside of places where the Catholic school exists, thrown over on the priest who must get them ready in a few months, "For they are twelve." This system, somehow or other, stuns parental solicitude for the spiritual growth of their children until they are eleven or twelve years of age. The other system of permitting children to go to Holy Communion when ready, fosters, energizes and augments this solicitude.

Again, once the instruction of the child is begun, the parents will be driven back to their Catechism and Bible History and the Lives of the Saints so as to fit themselves to give clear answers to the young inquirers. They must study if they wish to enlighten their children. This studying and teaching react upon the parents and upon the whole family, refresh their memory on points of doctrine, and put them on their guard, lest their conduct should scandalize the little ones and render the instruction fruitless. We know for a fact that this is the case and this is surely no small advantage to the Catholic home.

What parent can urge upon his child the necessity of keeping God's law while he himself ignores that law in his own family? How can he counsel frequent Com-

munion in accordance with the wish of our Holy Father, while he fails to frequent the altar himself?

But, when parents are informed that their children can make their First Communion as soon as they are ready, the Catholic spirit will begin to show itself in our Catholic homes and it will be felt throughout our land as it has never been felt before. Putting off First Communion until the age of twelve is a detriment to the growth of piety in the home, for it pushes out to the very verge of neglect the important duty of parents to help on their children spiritually and to watch for the moment when their little minds begin to hunger for God and his secrets.

To sum up, this system practically removes from the family the blessing of religious instruction and places it in the school or in the church. It is, therefore, a spiritual detriment to the family. It conveys false notions of the child's powers, it is a violation of the child's rights, and it is hard to see how it escapes being, in many cases, a violation of the law of the Church. It deprives the child of a remedy for vice and a necessary help to virtue, besides being contrary to the universal teaching of the great doctors and the councils. It is contrary to the experience of men who have spent their lives looking down into the souls of children, it is based on a fallacy, usually, that the discretion necessary for the Sacrament of Penance is not sufficient for the Sacrament of the Holy Eucharist. It declares that the child knows enough to sin, but does not know enough to take the great remedy. It is contrary to the wish of Christ who calls the little ones to Him and cries out to those who would stand between the children and an early First Communion, "Ne prohibueritis eos"—"Forbid them not."

CORNELIUS SHYNE, S. J.

THE LIEGE TECHNICAL SCHOOL.

"You had better see the shops at once for the engines close down at six o'clock." Such were the words that greeted my ears late one afternoon in March. It was in Liege, and I was there to see *L'Ecole d'Arts et Métiers de Liége*, a flourishing technical school in charge of Ours. Down to the basement we went and there before us lay the shops. Along the western side lay three long rows of benches, each with its vise, and beneath a

locker for tools. There was room for fifty boys to work at the same time. In the middle of the shop were the lathes, while the boring, planing and other machine-tools were slightly to one side. Along the northern wall a large gas engine gave the necessary power for the machines and at the same time ran a dynamo used for lighting the building. The machines were driven by belts connected with pullies on shafts placed in hangers along the ceiling. In the rear were several automobile-engines, gas engines for launches, and small steam engines, all serving for power, fuel-consuming and other tests. The professor, a mechanical engineer, showed me around and explained that shop work was intended merely to familiarize the boys with machines and machine-tools, not to make ordinary mechanics of them. He took special pride in showing me a large lathe under construction. It was nearly finished and was capable of turning pieces of two feet diameter. He said the work of building it, as it called for great exactitude, was almost too hard for learners, but they had succeeded.—Time was up. The boys were taking off their overalls and jumpers, while soap and water were fast changing the grease begrimmed workmen to clean college youths. So we thanked the instructor and went up stairs.

Nearly the whole first floor is thrown into one large drawing office. The light by day is excellent, coming from large windows on three sides; by night the clear white rays of the arc lights make one forget that the sun has long since sunk behind the hills of Coint and Xhovemont that tower above Liege on the West. When need be the drawing tables can be removed and the hall used for other purposes, as I saw it a week later at the "Reading of the Marks," or "Proclamation," as it is called in Belgium. On the second floor there is little to interest the visitor, the floor being given up wholly to class-rooms, which are the same the world over.

The third floor carried us back once more to the realm of applied science. Here we were ushered into the laboratory of applied electricity, the pride of the school. Here a mass of switchboards greeted our eyes. To our left, as we entered, was the main switchboard where the 110 volt direct current arrives from the power plant down stairs. To it is connected two motor-dynamo groups for generating three phase alternating current. The combining is very ingenious. The two groups are identical being made up of a direct current motor and a three phase generator mounted on the same

shaft. The 110 volt direct current is turned into the motors. These are soon running at full speed and the generators are producing current. When the two generators are on the same phase—which can easily be seen by the brightness of the phase-lamp—the current feeding one of the motors is cut, and the two generators are thrown in series. The second thus becoming a motor drives the direct current motor, and this latter, now acting as a dynamo, gives direct current. It is a very ingenious and useful arrangement and serves for many a practical demonstration. The second switchboard controls another generator group used in the study of asynchrone motors, while the third is given over to transformers. All the connections between switchboards, dynamo, motors and transformers are made by the students, and, as all this wiring is temporary, each boy gets a good chance to familiarize himself with the wiring.

Besides this great hall of applied electricity there is a smaller room given to electrical measurements. Here the students must put in a certain time measuring ohmic resistances, capacities, voltages, amperages, watt-consumption and all the other electrical measures with which the coming electrician must be conversant.

Leaving the galvanometer, ammeters and resistance coils we crossed the corridor and entered the hallowed temple of Chemistry. Here was to be seen a large class room and adjoining a light and airy laboratory for analytical work. The installation was the usual one, tables with both water and gas on them and a drain in the middle, with a couple of little shelves above for the reagents.

You have now a little idea of the building that houses the technical school. Across the yard lies a second building. It is the lower school. Here are to be found the lower classes of the classical department, "Sexieme" to "Troisième" inclusive, which corresponds exactly to our four years of high school, the preparatory technical school, and the grammar school. Here too are the study halls. Beyond lies the church and the faculty building, separated from the preparatory school by a second yard reserved for the use of Ours. St. Louis' College is, I think, the only example of the detached system of college buildings to be found among the Belgian colleges.

When you have heard of St. Louis' College, the technical school and the preparatory school, your ideas of the different departments are probably not of

the clearest. A glance at the history of St. Louis' College will clear things up a bit. As early as 1891 the number of boys at St. Servais—our oldest college in Liege—had become too great. Something had to be done, and Superiors thought of a second college. Soon after at a Commencement at St. Servais, Bishop Doutreloux, the late Lord Bishop of Liege, publicly expressed his wish that Ours should open a college in the Over-Meuse district, a populous quarter lying along the east bank of the Meuse, a section of city somewhat looked down on, as its population is made up for the most part of the working classes. Liege is full of iron mills and machine works, raw material being cheap, as it is in the mining country. The college received the name of St. Louis, in honor of Our Boy Saint, and opened its doors in the fall of 1894 under the Vice-Rectorship of Father Pierre Rochet. There was but one department in the beginning, which embraced a grammar school and the first four years of the classical course. For the higher classes it was necessary to go to St. Servais. And only day scholars were taken. Things ran on thus for nine years—then came St. Louis' first Rector, Father Adolph Renard. He saw the great need of a technical school run under Catholic direction, where the students would breathe the wholesome air of Catholicism; for though machines have little to do with faith and morals, yet the influence of anti-Catholic instructors is especially bad in the shops and laboratories where they come into direct personal contact with every student.

A technical training is absolutely necessary to the Liege boy who wishes to hold a position in any of the manufacturing plants of his native city. Conditions in Liege were like those of our own American cities, where the boys are forced to go to public and non-Catholic schools for a technical education. Father Renard saw this need of a technical school and soon after his installation as Rector, in 1903, a "Technical Night School" was opened to give the working man a training which would enable him to better his position. At present, 1909-1910, the Night School, whose classes are held every evening from 7.15 to 9.15, has 300 students on its roll, divided into five branches; mechanics and mechanical drawing, electricty, bookkeeping and modern languages, chemistry and metallurgy, typewriting and shorthand. The first two courses are of four years duration, the latter of two years. Any one, who has had

an ordinary grammar school education may enter. The professors are mostly engineers, though a few of Ours give courses in mathematics, evidences of religion, and modern languages, and the fee for all this is but ten francs (two dollars) a year—almost nothing.

The following year, 1904, saw the opening of the Technical Preparatory School. Its end being to take boys after the grammar school and prepare them for the technical school, which was to be opened later. The course of studies in the Technical Preparatory School runs over four years. The boys are given a thorough grounding in mathematics. They begin with arithmetic, and see some algebra. The first year is given almost entirely to mathematics, the students review all that they have seen in the Technical Preparatory School, and in addition begin the study of differential and integral calculus, applied physics and chemistry, and with bookkeeping finish the program. In second year comes a continuation of mathematics, applied mechanics, applied electricity and general notions of electrical engineering. The third year is given chiefly to the technical study of engines and of the construction of machinery. In each of the three years there is a course of religion or of apologetics and of modern Language. The students in the chemical section follow most of the above courses, omitting however those that are of a strictly mechanical nature, substituting in their stead theoretical, analytical and applied chemistry.

For the practical work both sections are entirely separated. The boys of the mechanical and electrical section go to the geometry, both plane and solid, then pass on to trigonometry, do a little surveying and levelling, and finish with the elements of mechanics. Then to give a little touch of culture to their education they have courses in history, geography and French, to which religion is added. To enable them to meet the requirements, international commerce demands they must follow courses in English and German. Lastly to fit them better for the office work that their future profession may require, they have classes in bookkeeping, penmanship, typewriting and shorthand. At present there are some 100 boys in the preparatory school. Most of them are day scholars, though a few are boarders. As there are no dormitories nor rooms at St. Louis, the boarders sleep and dine at St. Servais, coming to St. Louis twice a day under guidance of a prefect. The distance is not far—a fifteen minutes walk for the average man.

Two years later in 1906, the technical school was opened. You ask what is a technical school? The technical school is something more than what we call in America a Manual Training School, nor is it properly a School of Engineering. When speaking to Father Rector about the work done, he told me that the students had all the practical work of an Engineering School, but a little less of the theoretical side. The end of the school is to form men capable of becoming shop overseers, foremen of construction gangs, superintendents of power houses and such like positions where a certain theoretical knowledge is necessary, but where a full fledged engineer is not needed. On entering the Technical School, the students must choose between two courses. The first giving a thorough training in mechanics and applied electricity; the second, a chemical course, prepares him for the chemical laboratories attached to so many of the larger manufacturing plants. The program of studies for both sections is divided into two parts, the theoretical and the practical.

Let us take a look at the theoretical, and go to the drawing office, where they get a thorough training in mechanical drawing, to the shops, where they learn the use of hand and machine tools, the running and upkeep of steam and gas engines, and the building and installation of machinery; the electrical shops familiarize them with arc lamps, storage batteries, motors and dynamos; while in the electrical measuring room each one must learn the use of the various instruments for electrical measurements. The chemical students spend their time for practical work, in fitting up various apparatus and in analytical work of every kind. They give special attention to the study and testing of coal and iron.

Whence come the boys, you are apt to ask? For the most part they come from Liege and the neighboring towns, though the rest of Belgium, Netherlands, France and Spain are represented among the boarders. At present there are some eighty boys in the technical school. Numbers will quickly swell, over a hundred boys are in the preparatory school getting ready for the technical school, and in a few years they expect to see the present accomodations crowded to their utmost, with two hundred in the technical school alone.

As for the professors the greater number are engineers, though there are three of Ours teaching mathematics, modern languages and apologetics. The pre-

fect of studies, Father Lambo, is of course one of Ours. You may wonder if there is any difficulty in finding engineers who are willing to teach. Father Rector said that there was not the slightest trouble in getting professors. In fact, he added, there are so many engineers graduating each years from the universities that they often have trouble to find an opening, so that the steady position of teacher in a technical school is most welcome.

If you happen to be of a financial turn of mind, there is a question that is sure to come. Did not the beginning of this school involve a large outlay and is not the upkeep costly? Father Rector stated that the initial expenses were not so great, as the whole course was not opened at once. They began with the first year, and then added on the other years successively, so that the expenditure was distributed over three years. Of course the upkeep is costly, the salaries of the engineers, and there are quite a number of them, is no mean sum. If there were only more of Ours teaching, the school, they assured me, would pay well. Nevertheless even now it pays its way—though that is all. The tuition fee for day scholars is sixty-seven dollars a year. To us this seems very little, but when one compares it with the fee in the classical department, where day boys pay exactly twenty dollars a year, one realizes that the Technical School fee is a little burden for a thrifty Belgium family. But the money received from tuition fees is not the only source of income, for in addition, since 1907, the school receives state-aid. As usual with government subsidies this has its drawbacks; the school must follow the government program of studies as well as its time schedule and submit to state inspection. A little example of how far the following of a state program must be carried shows what inconveniences can result. It was the Feast of St. Joseph, which in the Belgium Coleges is a full holiday. So the classical boys were off for the day, but no such holiday exists on the state program, and the technical boys had class.

Looking backwards one sees wonders that have been done in six years. A Technical Preparatory was started, followed by a Technical School, both have a large number of boys on their rolls, the buildings are well equipped, the professorial staff is very good and the class standard is of the highest.

Looking foward the brightest future lies before the Technical School, the only school of its kind in Belgium

run under Catholic direction. Even now Superiors are looking for available ground in the neighborhood, for they realize that the school will soon outgrow its present buildings. It is a glowing example of the old saying, "where there is a will, there is a way." And one cannot leave St. Louis without congratulating Father Renard, the Rector, who has planned and carried out with the greatest success the Liege Technical School.

JEROME E. TOWN, S. J.

JESUIT FARMS IN MARYLAND.

Facts and Anecdotes.—(Continued).

Some years ago, it was in winter, I examined the old Chapel Field where the old house and chapel is reported to have stood, but I found no traces of the site except a few bats thrown up by the plow: by mere chance I picked up a whole brick. These bricks, it is said, came over from England, although there is no special mark on them to show that they were made in England or in the Colony. Anyhow I intended to fetch that one along to put into the archives, and carried it around, first in one hand then in the other. I did not mind people staring at me, but, as I had to choose between a frozen antique and frozen fingers, I dropped it, and it is down there still waiting for some future day to be thrown into the archival chest with other bric-a-brac of Maryland antiquities.

Sure enough bricks were manufactured in the Colony even by Father Copley's men. Richard Cox who came across with the Father in 1637 made his Last Will and Testament into the hands of Ralph Crouch and then died. Now in the Inventory of this Richard Cox there is mention of the machinery of a whole brickyard as it existed in those days, scil., "2 payer of brick moulds, 2 ould sifters, 2 payer of sifters irons, one pair of ould mittens and a peece of ould pestle, to the value of 20 lbs. of tobacco." Ralph Crouch assisted the Fathers and it seems he visited the sick in their last moments; in 1649 he penned the Last Will of William Thompson at Newtown and William died; other Thompsons have, until lately, been our tenants at that place. In 1664 Ralph Crouch deeded our property of Cedar Point Neck to Brother Gregory Turberville, although he had no

title to the land, and then he returned to England and became a brother himself.

Besides St. Inigo's House, there were on this portion of the Manor other houses: a store-house for grain, a tobacco barn, a smith's shop and a grange or farm house for the servants. The last was set on fire and was nearly destroyed, in 1641, as Ralph Crouch testified, through a defective flue. This kind of flue is pretty common in the old counties of Maryland. It consists of bricks loosely cemented or of a stove or drain pipe going through the roof; the wood stoves, which make them red hot, add no little danger and risk; in fact the risk is so great that the insurance companies are quite willing to forego the premium rather than lose the capital. About three years ago one of our farm houses at Newtown was burned to the ground because the flue could not withstand the red hot wood-stove beneath and the roaring draft caused by the gale without. Moreover our overseer was paralyzed by his exertions in trying to save bedding and furniture. The new house cost $1000, and the overseer has not recovered yet. Some thirty years ago a like accident took place on the same estate, and I presume the defective flue kept up the tradition. Within the last half century, the residence of St. Inigos', the church and residence at St. Thomas', and the residence at White Marsh suffered similar destruction, except that the brick walls remained standing whilst the interior went up in flame and smoke. They say that the priest before going out piled some wood around the stove to dry and that the stove got too hot. The cause of these fires was never known. Some of our mission churches still cling to the old tradition of defective flues and wood-stoves, all of which will be changed, no doubt, after they have been burned down.

The old Manor House had a large hall in it, in fact so large that it could hold all the freemen of the district. In 1639, an election was held there to choose two burgesses to the Assembly for St. Michael's Hundred—on the 18th of February. All the freemen met the Secretary in St. Inigo's House and selected two burgesses, the number of voters being twelve. This was the first election in the Colony. In the beginning there was only one Hundred, namely, St. Mary's: then Mettapanient and St. George's Hundred were formed, and, in 1839, St. Michael's was cut off from St. Mary's, which up to that time took in all the land the Indians had sold to Leonard Calvert, the Governor, for a few hoes, axes,

beads, etc., in exchange for thirty sq. miles, extending down to the old St. Michael's Church at Lowentown, which people say is a short way for saying Low-end-town. In 1642, there was a big scare at St. Inigo's—"The Indians," "the Indians," was the cry. The Governor then sent out the order in case of attack "that every housekeeper inhabiting in St. Michael's Hundred between St. Inigo's Creek and Trinity (now Smith's) Creek immediately on knowledge hereof carry his women and children to St. Inigo's fort," and those to the southward of Trinity Creek in St. Michael's Hundred to John Sturman's House.

Smith's Creek was made the division line between St. Inigo's and St. Michael's Hundreds in 1650. After the Revolution these two Hundreds were reunited to form the St. Inigo's Election District, probably in honor of that first election held in St. Inigo's House. Many city merchants call the place St. Indigos.

St. Inigo's Fort was about a mile and a half down the river on Fort Point. There were seven cannons in it and several stocks of arquebuses. None of them went off when most needed, and the fort with its mountings was washed into the bottom of the sea; the Point, however, is there yet, simply receding as the waves advance. Neither did the Indians swoop down on the good people, and the house-keepers were spared the trouble of carrying their women and children to the fort and back again. After the hue and cry it was found out that some Indians, otherwise peaceable, had stolen a few hogs from the Whites that lived at Mettapany, an occurrence not so rare in those times. This evil trait of stealing was inherited by the negroes in these counties, only they can bag chickens better than hogs.

The order about carrying the women to the fort reminds me of another incident. John Cockshott was a friend of the Fathers and a well-to-do planter. He had a claim to a considerable amount of land. After his death, in 1642, his estate was valued at over 22,000 lbs. of tobacco, all of which his wife, Jane, inherited together with a maid servant valued at 700 lbs. and a dwelling and plantation worth 1800 lbs. This maid servant, twenty years of age, a spinster, named Hacker, accused one Thomas White of having come to her "in her maistresses' house at St. Inigo's" to persuade her to free herself from service by getting off to Virginia with him in Father Copley's canoe. White received thirty stripes, whether for trying to steal the girl or the boat is not

mentioned. From this story it appears that even at that early date, some of St. Inigo's was rented out to the planters. In fact it was a necessity to lease out a part of the large manors which contained several thousand acres of land, and that especially after the servants had finished their years of service, in order to pay quit-rents. Cyprian Thorowgood also seems to have been a tenant at St. Inigo's, for, in 1639, he is expressly called a planter, and, in 1641, he bargained off a man-servant for four milch cows whilst a resident of St. Inigo's.

There are three farms on the Manor which have been under cultivation from the very earliest times, as the style and age of the tenements indicate, namely, the Manor farm, including the priest's and the Quarter farm, the so-called Pleasant Grove farm (there being no grove at all on it) near the head of Trinity Creek, and Kitts Point farm at the end of the Manor lands. This last mentioned farm figures in the novel of "Rob of the Bowl," as the place where a lone fisherman was killed by a famous pirate and whisky smuggler. These smugglers supplied the tap house of St. Mary's and the Manor lords with the good things from England and Holland. One of them was well known and befriended in the colony, and the people used to turn out every time the "Richard and Annie" appeared in the St. Mary's River. His name was Richard Ingle. In the year 1644, the Governor, Leonard Calvert, had occasion to visit his brother in England, and Giles Brent was substituted in his place during his absence; Ingle arrived in the harbor in January in his ship called the "Reformation," whether a new one, or the "Richard and Annie," only repainted and rechristened, I know not; anyhow, he was accused of treason for speaking seditiously against the king. No one, I suppose, would have minded it much in England at this time to have spoken against his majesty, as they did not judge it treasonable even to cut off his head a short time after, but in Maryland, the government was loyal. Ingle was arrested and placed in the custody of the sheriff, and the "Reformation" was seized, a proclamation affixed to the mast and a guard placed aboard. With all these precautions the "Reformation" soon after sailed out with flying colors.

Then the sheriff excused himself, saying that having no prison except his own hands and supposing it all right when he saw Ingle leave the governor's house in the company of Captain Cornwaleys and Mr. Neale, he let him go though against his will. Mr. Neale said he

had no charge over Ingle and did not help his escape. Captain Cornwaleys said that he thought the Governor had given his consent. The captain of the guard excused himself, saying that he thought it all right when he saw Cornwaleys come aboard with Ingle and talk so friendly to all. And thus the "Reformation" slipped out of the sheriff's hands.

On his return to England, Captain Ingle complained that his ship had been seized in Maryland because it was a London ship, and that Maryland was a stronghold of papists and supporters of the King against Parliament. Thereupon Ingle procured letters of marque against all ships opposed to Parliament. The "Reformation" arrived February 24, 1645, in St. George's River and found the Dutch ship, "Spiegel," which means Looking Glass, at the mouth of St. Inigo's Creek, laden with 100 hogsheads of tobacco. That was his first prize. Captain Ingle then sent his men ashore to seize the tobacco and other goods, to burn and destroy whatever belonged to Catholics and to put the Protestants in possession of everything not destroyed. Moreover he made Father Copley, Giles Brent and Lewger prisoners and took them to London. When near Plymouth he intended to throw overboard Father Copley and Giles Brent but was dissuaded from doing so by the mate of the "Spiegel;" when they dropped anchor in the Thames the prisoners were released. Father Copley brought suit against the Captain in the Admiralty Court for damages.

FATHER COPLEY'S SUIT.

At the time aforementioned, March, April, May, 1645, and for eight years, Thomas Copley lived in Maryland, a sober, honest and peaceable man, not given to contention nor sedition nor any way opposing or in hostility to the King or Parliament. Ingle or Durford or some by their authority seized the person of Thos. Copley and kept him prisoner aboard Ingle's ship and brought him to the port of London. Thomas Copley was owner of the goods in the second schedule. Ingle and Durford or some of their authority took the said goods from Thomas Copley by main force—Burnt some of Thomas Copley's houses, killed and dispersed his cattle being 60 in number besides hogs and shoats, disposed of his servants being some 20 in number. Thomas Copley suffered loss amounting to £2000. Then follows

SECUNDA SCHEDULA DE QUA IN LIBELLO FIT MENTIO.

5 great bolles double gilt . . . worth	£ 30
14 silver spoons	7
2 small silver salts	2
2 silver cruetts	1 10 0
1 silver Bason	2
2 silver dram cupps	0 13 4
Some other small pieces of plate	1
One great Diamond	200
Two small chaines of gold	60
Two jewells containing in each 8 diamonds	32
Other jewell with one fair diamond and Ruby.	20
two bracelets of gold	2
Engraven Agetts.	1
4 or 5 Rings	10
One ring with great Saphir	5
2 silver chaine.	1
other chaines enamelled	2
2 faire cloaks lined with plush and thick lace.	20
2 faire black cloaks lined with black baize	15
Suts, belts, garters, stockings, boots, etc	20
One faire piece of imginace Arras, wrought with gold and silke	50
ffoure other pieces of Arras hanging	30
eight good fether bedds furnished	40
Two fflocke bedds furnished	30
Linnen pewter brass Iron and other kinds of household stuff sufficient to furnish plentifully 2 large houses	200
one ffaire Library of Books	150
36 gunnes.	36
Goods bought from the Dutch Shipe for 1200 lbs. tob.	120
2000 lbs. of Tobacco	400
600 bushells of Indian corne	60
English corne, wheat oats barley pease	20
One boy sold at Virginia	20
	£1598. 13. 4
More—Two great shallop and one small Coate	20
Indenture, books of accounts and bills	500
60 head of neat cattle	360
21 servants made unuseful	210
30 lbs. of Beaver . . . . . worth	15

In the above schedule you may notice four divisions: the first, from the double gilt bowls to the feather beds, seems to indicate principally church goods; the second, from the beds to the tobacco, contains household goods; the third mentions farm goods, and the last, various items forgotten in the above enumeration.

In the first part—church goods: these items seem to be given under fictitious names, for our Fathers in those times, no more than now, wore gold rings and bracelets, nor drank out of double gilt bowls worth £6 a piece, nor went about the town with diamonds in their starched shirts; on the other hand no priest at that time could have brought suit in England against a man to recover articles characteristically Catholic: again Captain Ingle in rifling the Fathers' houses would not have spared any valuable church goods, but either destroyed all or stole them. Consequently it seems to me that the 5 double gilt bowls would represent chalices and ciboriums, the great diamond might represent the Monstrance, the cloaks lined with plush and thick lace would mean chasubles, whereas the Arras hangings would be altar linen and laces, and so for many of the other articles. No doubt if the above table of goods represents altar plate and linen, they might seem too precious for a poor mission, especially if one considers the tin chalice and the poor vestments preserved at Woodstock as relics of missionary poverty, but then again Father White says that Father Altham had in England "many noble friends and allies who have sent him since our coming many signs of their love," which were most likely altar plate and linen for St. Mary's Chapel, the first Catholic church in the British Colonies.

Among the household goods feather beds are mentioned. All the wealthier people in the colony had feather beds, and even at the present day some of the old style well-to-do farmers have kept up the custom of their English ancestors to prefer feather beds to boards or lumpy straw mattresses with rugs and blankets. Flocks of geese are still seen on some of our farms for the feather beds, and Father Hunter at St. Thomas' also had flocks of geese, for, in 1764, he made a big sale of feathers. The feathers of live geese are preferred to those plucked from dead geese, as they are cleaner and more downy. In many settlements in the North, like Hoboken, and Williamsburg, you often meet with such signs as "Live Geese Feathers for Sale," and, in Buffalo, you can see dead geese sitting in the show windows on

live geese feathers with the same sign or none at all. We used to have a song at St. Inigo's Villa on live geese feathers which was very amusing to the singer, and he was always ready.

The 36 guns seem a strange item for a religious community; but after all it is not so odd, for all were obliged to carry guns whenever they went away from home as a protection against some lurking Susquehanna Indian; and moreover the lords of manors were obliged to train a company of soldiers. Father Copley complains of this to Lord Baltimore—"Taking a manor we must be trained as soldiers, we must provide munition, we must have in every manor fifteen freemen ready for service." Certainly not a pleasant duty for a priest. However I do not think the law ever became effective, for I have never heard of the noble deeds of the St. Inigo's squad. A year or two before the raid, it is true, Captain Cornwaleys and Giles Brent met Captain Ingle "at St. Inigo's House" and contracted with him to bring over before May, 1644, a barrel of powder and 400 lbs. of shot, but unfortunately when he sailed into the harbor, the next February, he was arrested and then escaped without leaving powder and shot in the colony; however, in February of 1645, he again appeared in the "Reformation" with plenty of powder and shot; he captured St. Inigo's fort, and the squad ran off. They had neither powder nor shot. Ever since that day St. Inigo's keeps alive the memory of those 36 guns by keeping one or two old fowling pieces loaded against chicken thieves and oyster poachers. There are some funny anecdotes connected with these guns, which would make interesting reading.

The next item is household stuff to furnish plentifully two large houses. One of these two large houses was certainly St. Inigo's, for after the raid some of this stuff was recovered as we shall see. The other large house may have been either the Chapel House, or the Hill House in which the Fathers lived over at St. Mary's, whilst the secular priests, who were to replace the Jesuits, occupied the Chapel House. Father Copley mentions "some houses burnt," but claims no damages for them. What houses were burnt? Certainly not St. Inigo's, as that was in possession of a Mrs. Baldridge, either the wife of James, who had been a sheriff some years before and had once threatened Father Copley, or of Thomas, who was "Captain and Comman-

der of the Rebells," during the raid. They were Protestants.

In another affidavit giving the history of the raid it is said that "one of Mr. Copley's houses was burned and plundered." I think it was no other than the Chapel House which at the time was in dispute between Lord Baltimore and Father Copley, and that may be the reason why Father Copley put no value on it in the suit. The chapel too was probably burnt, and that would verify Father Copley's statement that houses were burnt. The Hill House remained intact, as it is mentioned in the deed of 1667 as well as in the deed of 1641. Now although the chapel is mentioned in both of these deeds as well as the Hill House, yet the New Chapel mentioned in the deed of 1667 does not seem to have been the same as the New Chapel of 1641. The chapel before the raid, no doubt, replaced the Indian wigwam chapel of Father White and was called new in reference to that one. This new chapel, however, seems to have been only a temporary one, for in 1642 Lord Baltimore exhorted his brother, Leonard, to see that a new chapel be built by the contributions of peake, roanoke and tobacco given by the convert Indians, and Edward Parker in 1644 "being to goe to Sea" leaves 500 lbs. of tobacco to the chapel. The New Chapel mentioned in 1667 was a solid structure of brick.

The next item is "a fair library of books worth £150." The Fathers in all our residences were usually well provided with books most useful in a missionary country. We have no idea what books this library contained, but from certain diaries of later times we may gather what kind of books was probably in use at this early time. I will give you a few samples: Catechisms of the Council of Trent, Vincent Filicius's Synopsis of Moral Theology, Busenbaum's Pocket Medulla, De Moyre's Examen Theol. Moralis, Medullam Omnium Casuum Conscientia Complectens, Caranza's Summa Conciliorum, Flores Sacrorum Bibliorum . . . . ordine alphabetico digesti per F. Thomam Hibernicum etc.; then many spicilegia for sermons, exempla vitiorum et virtutum, etc., also many books of controversy and even literature, which used to be loaned out to the people, like The Roman Catholic's Plea, Catholic Christian Instructed, England's Conversion, Shortest Way to End Disputes, Hell Opened, etc. Moreover they used to have a stock of Manuals, rosaries, scapulars and pictures for sale in order to provide the people

with their articles of devotion. This little book store is still in existence in these missions. The old libraries of St. Inigo's, of St. Thomas' and of White Marsh have been destroyed by fire in the last century, whilst most of the old books of Newtown, Bohemia and of the Pennsylvania Missions have been incorporated in the libraries of Woodstock and Georgetown.

Among the farm products we have 2000 lbs. of tobacco valued at £400; 600 bushels of Indian corn valued at £60, and then English corn, wheat, oats, barley and pease at £20.

There is some mistake in the item of tobacco; it ought to be 20,000 lbs. (or 20 hogsheads) valued at £400 st. or $2,000: even at this evaluation the price was very good, namely 10 cts. a pound. The usual price of good tobacco in the Colony was from 3d to 5d per pound, or from 6 to 10 cts. a pound. However as I intend to say more of the farm products in a future article, I will close now with another schedule. After the raid in 1645, Father Copley remained in England for about three years and our property at St. Inigo's and St. Mary's was in the hands of enemies. Peace was restored the next year. Then the Governor, Leonard Calvert, appointed our old overseer, William Lewis, to take possession of all the goods belonging to Father Copley. This is the decree—"You are to search St. Inigo's House for all goods belonging to other than the present inhabitants within the house and take into your possession all goods there found upon Mr. Copley's land, but what the present possessors of them shall aver by oath to have been their own proper goods and not to have belonged to any of the inhabitants on the 14th of Feb. or since, and such as shall make claim to any such goods by gift, sale, depositation, trust or otherwise you are to warn to be at the Court on Feb. 4th next to show cause why such goods should not be restored to the owners, and return an inventory of all goods as shall be taken into your custody by vertue hereof, and this shall be your warrant.

To Lieuten't Wm. Lewis" Jan. 19, 1646.

Then follows the inventory of goods found at St. Inigo's.

"The return of William Lewis of the warr't supra.

Received of Mrs. Baldridge at St. Inigo's House.

1 copper kettle of Mr. Copley's—1 brass ladle—4 traes —5 pewter plates—a pewter fflagon—1 pr. of great iron andirons—1 dozen cheese trenches in a box—six pic-

tures—1 lether stool and 1 lether chair—a chest of drawers.

Left in the house.

3 tables and all the bedsteads in the house belong to Mr. Copley.

In the Smith's shop:

A pair of great Smith's bellows—a great anvill and becorne—a small anvill—a great vice—a great hammer—other small tool belonging to a forge, 40 plates of a cart wheele."

On every one of our estates there used to be a blacksmith shop. At Bohemia it still flourishes; at St. Inigo's it was turned into a wagon shed only a short time ago, while at the other places it disappeared many years ago.

Ox carts were in general use on the farms, and the 40 plates served in the makeup of these cart wheels. A large tree of several feet diameter was cut down and disks of 3 or 4 inches width, the cross cut of these logs, were used as wheels, the plates being put about the axle hole to form the hub. The ox cart is still in general use, though of a more modern manufacture, and is very serviceable when no one is in a hurry. The Maryland farmer of the lower counties is said to imitate the patient slowness of his oxen in a remarkable degree. Near St. Thomas', however, there lived a minister whose yoke of oxen were great runners, and his children used to take carriage rides in the ox cart. I saw the performance myself and was as much amused at the sight as the children were in the joy ride; the nimbleness of the oxen made them almost stumble over their own feet.

This then would be a fair picture of St. Inigo's in 1645—about 250 acres of cleared land on the St. Mary's River, St. Inigo's Creek and the Church Creek, a large house, called St. Inigo's House, a short distance back on a high bank clad with ivy and fragrant trees, and near by a never failing spring of crystal water running into a land locked cove, a harbor for shallops, wherries and canoes. Near the house were also the store house, the meat house, the ice house dug in the ground and the poultry yard; farther off were the servants' house, the smith's shop, the stable and one or two large tobacco barns and a shelter for the neat cattle in winter; on the outskirts of this farm, between the present church and Fort Point, there were probably several tenements where our tenants began to clear small plantations of their own.

St. Inigo's was quite a lively village before the raid: the present village is about fifty years old and lies some

two miles from the Manor and contains about fifteen houses, three of them being stores. These stores keep in stock an assortment of everything imaginable in the way of clothing, eating and drinking, and they are the general rendezvous of the farmers every Saturday evening for getting the news, talking politics and putting in a supply of fire-water.

Father Copley returned from England in 1648, without having got any redress from the Admiralty Court. He was received like an angel at St. Mary's and though the people begged him to stay, he first visited the Indian missions to give them the spiritual help they stood so much in need of since the deportation of the priests. It was only after he had consoled this scattered flock, that he came back to the town and looked after the restoration of the losses suffered during the raid.

Mr. Matthews, his attorney, brought back some of the twenty-one servants that had departed during the disturbance (for without this help it was impossible to cultivate the farms) and then restored whatever could be found of the sixty head of cattle that had been dispersed in the woods, or detained by our Protestant neighbors. In this matter there were a great many difficulties, as the records show, which bristle with law suits at this time. Each landlord, it is true, had a mark for his cattle and hogs, but, during the turmoil, the raiders and their friends either deported the cattle or changed the mark. The registered mark for the cattle and hogs of St. Inigo's was: "The right eare cropt and the left eare slitt." By putting more slits in the ear, or by cropping the ear still closer to the head and then slitting it, or cutting off both ears, etc., the cow or hog might easily change hands without changing owners, but it was difficult to reclaim them, for these animals do not recognize their old master as a dog would, who is the occasion of the saying, "res clamat domino." Thus it took them more than a year to decide whether a certain "blacking pyed browne beast cropt on the right eare and slit on the left eare" belonged to Father Copley or to John Sturman, a neighbor famed for having changed other people's cattle marks into his own; even then the case was left undecided; probably the 'beast' in the meantime had died of pure vexation.

After that things went on quietly at St. Inigo's until Father Copley's death in 1652. From the foregoing one might imagine that Father Copley was a farmer priest, but that is not so; for he was pre-eminently a missionary,

a zealous, charitable and active superior, who had nothing more at heart than the advancement of our holy religion. For many years he was the life and support of the spiritual and material welfare of the Maryland mission. The Villa motor boat, half sail and half scow, was named "The Copley" to perpetuate the memory of this great man. It now lies dismantled in St. Inigo's Creek. In the meantime, the Puritans who had been driven out of Virginia settled in Maryland. When they had increased in numbers they rose up against the Catholic government of St. Mary's and, in 1655, defeated the militia and ransacked the town. The Fathers fled into Virginia and a second time lost everything in Maryland. On their return, they were so impoverished that they were forced to petition the Propaganda for material help. In fact between 1662 and 1667 there was even question of relinquishing the Maryland Mission entirely. In 1672, Lord Baltimore came to their assistance and granted Fathers Foster and Warren an allowance of £20 a year, the same he allowed the two Franciscan Fathers who at that time came over to help Ours in the mission.

In 1663, Cuthbert Fenwick who held St. Inigo's and St. Mary's in trust for the Society, conveyed these lands to Father Henry Warren, and on April 4th, 1667, the governor issued the patent or deed to the same Father. Ever since that time St. Inigo's has been in our hands.

JOSEPH ZWINGE, S. J.

BOOKS OF INTEREST TO OURS

Les Annotations des Exercises de Saint Ignace. Essai d'analyse et de classification par C. P. Pierre Wamy, S. J. Enghien, Belgique. Bibliothèque des Exercices. Paris, P. Lethielleux, Editeur, 10, rue Cassette.

This essay of eighty pages, the October-November issue, 1910, of the *Etudes et Documents* on the Exercises, is the work of Father Wamy, S. J. As it was intended for his own personal use, it is not supposed to be perfect. Yet it is very suggestive. As Father Watrigant well says in his brief introduction, the author has not always accurately seized the characteristic of each annotation, nor the logical connection between each one. In more than one point his interpretation is debatable. For this reason Father Watrigant gives in an appendix to the essay the interpretation of several other commentators on the Exercises. Ours will find this essay very helpful in studying and applying the Exercises.

The Graces of Interior Prayer. Translated from the French, "Graces d'Oraison" of Père Poulain, S. J. Kegan Paul, French & Co., London.

This book has received commendations from many excellent judges, and has been highly praised by the Holy Father, Pius X. This translation is the only considerable work in English from a thoroughly Catholic point of view. Ours will gain much profit from it, both for themselves, and for those whom they may guide either in the Confessional, or during retreats.

A Reader's Guide to Irish Fiction. By Stephen J. Brown, S. J. Longmans, Green & Co., New York, 1910. This Guide is the first part of a work it is hoped to furnish notes on books of all kinds dealing with Irish subjects.

"The author's aim has been to get together and to print in a convenient form a classified list of novels, tales, &c., (whether by Irish or by foreign writers), bearing on Ireland —that is, depicting some episode of Irish history—and to append to each title a short descriptive note."

The book will be extremely helpful not only to the general reader who wishes to study Ireland, but to lecturers and popular entertainers. It will serve as a guide to any one who has to buy books for prizes, or for the stocking of libraries in cities, schools and colleges.

Life of Mother Mary Aloysia Hardey. The America Press, New York.

This book is sure to attract wide attention. Mother Hardey was for more than fifty years a conspicuous figure in educational work in the United States. Indeed she

may be called the foundress of the Religious of the Sacred Heart on this side of the Atlantic, so clearly did she stamp her individuality on the body, and impart to it the impulse under which it still works.

A typical American woman of Maryland Colonial ancestry, Mother Hardey entered the Sacred Heart community when only eighteen years of age, and Mother Barat always spoke of her as her "first American daughter." She was first appointed Superior at the age of twenty-three, a very unusual mark of confidence, and revealing already her remarkable aptitude for governing, a difficult task at any time, but especially in those days when the conventual surroundings were not as sufficient or attractive as at present.

She became superior in 1836, and until her death in 1886, she was always in posts of authority.

What is more striking in her long Superiorship is the admiring affection which she inspired not only in the hearts of her spiritual daughters but among people of the world as well.

She was the assistant of the Mother General in Paris when she died in 1886. She was buried at Conflans, but very few are aware that, when a few years ago the Government expelled the nuns from their convents, Mother Hardey's American daughters succeeded in having her venerable remains brought to this country very quietly and almost secretly. They buried her on the hill that overlooks her beautiful and beloved Kenwood. Her memory pervades the sacred and silent enclosure; and if the great ones of the world enter there they will bend their heads abashed and ashamed as they recall, with self-reproach, the glorious things that were achieved for God by this remarkable woman—Mary Aloysia Hardey.

The Rev. Thomas J. Campbell, S. J., has written an introduction to the book which The America Press, New York, publishes.

Arthurus Vermeersch, S. J. De religiosis et missionariis. Supplementa et monumenta periodica. 5us Tomus. n. 5. 1 Nov. 1910. (Beyaert, Pustet, Lethielleux.)

On the occasion of the late Motus Proprius "Sacrorum Antistitum," in which the Supreme Pontiff again condemns Modernism, Father Vermeersch gives a brief exposition of what Modernism is. The pontifical document just mentioned as well as the declarations of the Consistorial Congregation on the oath to be taken by several classes of clerics are followed by useful explanatory notes.

The Life of Blessed John Eudes. By Father Matthew Russell, S. J.

Father Russell, among other achievements of a lifelong service in letters, has led many a young literary novice by the hand into the land of literary success; this present book

from his active pen shows that he has the art of taking a blessed man of God by the hand and presenting him, for admiration and love, to men and women who are, in point of time, far removed from the Blessed John Eudes, and farther removed by reason of social circumstances and by accidental but very strong variations in the world in which we live. This biography is marked by that spirit which pervades all of Father Russell's work,—sweetness and light, a phrase of Matthew Arnold's, but one that works with a fuller and deeper meaning in the literary art of Father Russell. Perhaps one of the most interesting features of his skill in biography is the adept way in which he appends to some fact in the life of his subject a vivid, vitalized remark, *obiter dictum*, but not a mere "purple patch,"—rather the sweet, helpful afterthought of a genial old storyteller. These added phrases and sentences serve the double purpose of emphasizing a point in the biography and of gaining, through the bit of pleasantly-given erudition, sympathy from the reader for the subject. Thus for instance, how neatly Father Russell brings out his opinion about the anti-clerical Ferrer when on page 32 he writes, "St. Vincent Ferrer by his apostolic preaching had wrought prodigies in these districts of France, though his own country was that beautiful but not too happy land in which an unworthy bearer of his name has just now (October, 1909) finished his apostleship of atheism and anarchy by being most justly executed for his share in the cowardly atrocities committed in Barcelona." And again (page 39) a date in the missionary life of Blessed Eudes is made fast in the memory of Irish readers by a reference that is calculated to get attention from them: "It was in the year 1641; and to fix the period in which he lived better in our memory, to show how far back it is in the past, it is well to remind ourselves how sad a year *that* was in Ireland—1641, the cruelly provoked Rising of the North, miscalled a rebellion."

May we have many more delightful books such as this from the pen of Father Russell even through his octogenarian years to which he is approaching.

Acknowledgements.—The Marsden Mss. in the British Museum. By W. R. Philipps and H. Beveridge. Edited by Rev. H. Hosten, S. J. From the Journal and Proceedings, Asiatic Society of Bengal. (New Series). Vol. VI, No. 8, 1910.

The Spirit of the State Universities.—An Analysis of an address delivered by Mr. Henry A. Pritchett, President of the Carnegie Foundation for the Advancement of Teaching.

Boletín Mensual del Observatorio Del Ebro.—Enero de 1910 con Una Introduccion. Vol. 1. No. 1.

OBITUARY

Father Augustus Muller.

Mangalore has been thrown into deepest mourning by the death of Rev. Father Augustus Muller, S. J., which occurred at 9.30 A. M. on November 1st. There is no townsman to whom his genial figure is not a familiar one; there is hardly a home in South Canara where his name is not a household word; and his passing away leaves a melancholy void in the Charitable Institutions founded by him and fostered during a quarter of a century.

On October 27th he arrived from Calcutta after a two-months' sea-trip. He had hastened home, as he declared, to die in the dear old place, where he had toiled for two-and-thirty years to alleviate pain and sorrow, and to be buried among the lepers whose hard lot he had striven to render lighter and less desolate. He lived and labored for Mangalore; in life and in death he desired it to be his resting place.

Father Muller, who was a naturalized citizen of the United States, America, was born in Westphalia on the 13th of March, 1841. In 1861 he went to New York and joined the Jesuit Order on the 24th of September of the same year. After the usual two years of noviceship, he spent six years at St. John's College, Fordham, and one year at St. Mary's, Montreal, and was then sent to Woodstock College, Maryland, to go through a course of Philosophy and Theology. At the end of five years, his health, which had always been poor, broke down completely. Everything that medical skill could do was tried to restore the poor Father, but all in vain. As a final resort, the doctors ordered a change to Europe, and France was the place destined for him. After having tried allopathic medicines without avail for six months, he was asked by a friend to try Homœopathy with which the Father had become acquainted just a few months before leaving America, having been treated for some time by the well-known Dr. McManus of Baltimore. Dr. Espanet of Paris was forthwith written to, and before six months had elapsed, the various ailments Father Muller was subject to vanished as if by enchantment. This opened his eyes to the value of Homœopathy, and conceiving at that time the idea of consecrating his life to foreign missions, he thought that the knowledge of this branch of science might be supremely useful to him. With the sanction, therefore, of his superiors and under the guidance of Dr. Espanet, he set apart every day a certain portion of his time for the study of Homœopathy, and treated cases amongst his own brethren

under the direction of the same doctor. These studies were continued the next year under Dr. Joseph Bechet at Avignon. It was here that Father Muller published his first work on Homœopathy for the use of Missionaries, revised and corrected by Dr. Bechet himself.

Father Muller landed in Mangalore on 31st of December, 1878, and was one of the first batch of Fathers sent out to open the Jesuit Mission in South Canara. After a little over one year of parochial work at Calicut, he was attached to the teaching staff of St. Aloysius' College, where he remained for nine years. To the arduous work of teaching he added the ministerial duties of Chaplain at Codialbail, where his instructive Konkani sermons on Sundays are still remembered by many. His philanthropic work which to-day has assumed such vast proportions had a humble beginning. His stock of medicines was a small box of drugs from Messrs. Catellan, of Paris. Like the mustard seed of the parable it has grown into an immense tree. The success of his treatment induced friends to help him to add to his stock and to develop his work. How signally that work has prospered is patent to every one that passes by Kankanady Hill and views the various edifices that grace it. Father Muller's Charitable Institutions consist of the Homœopathic Poor Dispensary, St. Joseph's Leper Asylum, with fifty inmates, the two combined Hospitals and Poor Houses, with seventy beds, and the Bubonic Plague Hospital. All classes and castes of people, rich and poor, receive advice gratis in the Out-patients' Department, while the needy and destitute are supplied with medicines free of charge. The average number of out-patients treated daily exceeds a hundred. The Dispensary is manned by a staff of thirty-six clerks.

Though subject to many ailments throughout his life, Father Muller enjoyed fairly good health till the end of last May. Early in June he was attacked by asthma, which deprived him of sleep and considerably weakened him. On the 17th of June symptoms of cardiac failure showed themselves and it was feared that he would die on that day, but a sudden change took place for the better. To recruit his health he started on a sea-trip on September 2nd. He sailed by the S. S. Landaura to Colombo and thence to Calcutta. On board ship he was treated with the greatest kindness by the Captain and the Officers, for which he felt extremely grateful. In Calcutta he was the guest of the Archbishop. As he had considerably improved in health he thought himself fit to travel to Darjeeling. Here he spent a few days with his friend Dr. Kanoy, who entertained, nursed and cared for him with the greatest kindness. Contrary to expectation, however, the severe cold of Darjeeling was more than he could bear in his debilitated condition. His complaint became aggravated and he hurried down to Madhuper, as that place was recommended to him as suitable

for his condition. As however he did not improve even there, he decided to return immediately to Mangalore in the hope of reaching it alive.

He survived in Mangalore but a few days. He was tenderly nursed by his devoted staff, who felt it a great privilege indeed to have the opportunity of serving in his last illness one whom they revered and loved as their father and to whom they owed so much. He bore his painful illness with the greatest resignation and patience, and unto the last he was an example of courage and trust in God. He expired peacefully in the Lord at 9.30 A. M., on Tuesday, the 1st of November, aged 69 years and 7 months. The grief of all around him at his departure from them was overwhelming.

His remains were laid out for the veneration of the public in the Chapel of the Male Hospital. During the day and at night, a stream of people kept pouring in to cast a last lingering look at their much loved Father and Benefactor. The Sisters of Charity of the Jeppoo Orphanage watched in turns throughout the night.

To satisfy the devotion of the Catholics of Mangalore, the body was privately conveyed early on Wednesday morning to the Church of St. Aloysius' College. At 7.30 A. M., the Rt. Rev. Dr. P. Perini, S. J., Rector of the College and Bishop Elect of Mangalore, sang Solemn Requiem Mass and pronounced the Absolution at the catafalque. The funeral procession then started and the vast concourse—it had been estimated at over ten thousand—was a loud testimony to the good work done by the deceased. The coffin, preceded by the St. Joseph's Asylum Band, was carried by the Clergy, alternating with the Infirmarians and clerical staff of Kankanadi, and borne along the Hampankatta, Falnir and Kankanadi roads to the Chapel of the Leper Asylum. The whole stretch of road through which the funeral procession passed, from the College Chapel to the Leper Asylum, was beautifully decorated by the Catholics at their own expense. As it passed in front of the hospitals, it was greeted with sighs and sobs by their inmates who felt they were losing the dearest of fathers. Arrived at the Leper Asylum, the coffin was lowered to afford the poor lepers that had found there a home, the comfort of gazing for the last time on the mortal remains of their sole support in life. Here a pathetic scene was witnessed when the whole band of sufferers gathered round and moaned aloud in the most disconsolate manner. The coffin next rested awile before the altar of the Chapel, when Rev. Father Gilbert Saldanha, S. J., ascended an improvised pulpit to pronounce the funeral oration in Konkani. The discourse was worthy of the occasion and of the departed Father: the audience was visibly moved and with the preacher felt that a common Benefactor, Friend and Father had departed from their midst.

After the customary committal service of the Church, the coffin was deposited in a vaulted grave at the foot of the altar, before which the dear old Father had loved to make his thanksgiving after Mass, and weep and intercede for the many suffering souls whom day after day Providence sent him. There by his express desire he rests—among lepers, the outcasts of the earth, whom like his Divine Master, he loved with a tender love. R. I. P.

D. GIOANINI, S. J.

FATHER CASPAR HARZHEIM.

Father Harzheim was little known either to the outside world or even to Ours. Yet his hidden life was an uninterrupted practice of more than ordinary virtues. His humility concealed a heroism that deserves to be made known for the encouragement of the members of the Society.

Father Harzheim was born June 3rd, 1838, in Bonn, Germany. As a student he devoted himself heart and soul to the classical and oriental languages. At the age of twenty-two he entered the German province of the Society of Jesus at Gorheim near Sigmaringen. After his philosophy he taught the Juniors. During the Franco-Prussian War of 1870, he was engaged in hospital service. Throughout the years of study he was noted for his enthusiasm in the acquisition of languages; in fact, he was one of a group of scholastics who on stated days met to speak Greek during recreation. The Russian language too came in for a share of his attention, its very difficulties making it all the more attractive to his persevering energy. Manly vigor characterized his poems and sermons. When a scholastic Father Harzheim was fond of strenuous walks; but, thanks to his jovial disposition, he was never at a loss to find willing companions; and soon all the fatigue of the tramp was forgotten in the enjoyment of his genial conversation. His skill as a cartoonist was also remarkable and many a humorous poem was illustrated or scene of current domestic history portrayed for the amusement of his fellow-scholastics.

He made his tertianship at Exæten under Father Meschler. Our very Rev. Father General was one of his fellow-tertians. Subsequently he was sent to India where he taught at St. Mary's, Bombay. A short time he labored for the natives in Ahmednaggar as a missionary. As he never spared himself, the hardships of this missionary life under the burning sun of India soon impaired his health and forced him to give up an activity that was so much in keeping with his zeal and energy. In '82-'83, he had to interrupt his stay in India and was finally recalled in 1886. After spending a year as professor in Feldkirch, Austria, he came to America and was henceforth chiefly engaged in teaching the Juniors,

first at Prairie du Chien, Wis., then at Brooklyn, Ohio, and finally at Florissant, Mo.

The dominant trait of his character was unbending energy, thoroughness and consistency. Those who were less intimately acquainted with Father Harzheim may have found him forbidding and severe. A good brother once said that he was glad he had nothing to do with him. His erect though small stature, the white beard framing an earnest, deeply recollected countenance, sometimes tinged with sadness, the extreme modesty, nay almost rigidity of his movements inspired perhaps a feeling of awe in those who were unaware of the kind and noble heart beating under so stern an exterior. . But let it be mentioned, that persons who came into closer contact with him, were impressed by his cheerful and winning smile and his genuine cordiality. Father Harzheim's heart harbored no harshness; his sadness was the sadness of the children of God.

In later years owing to deafness and nervousness he never came to recreation. He was a man of more than ordinary mortification. He dispensed even with the mildest luxuries, took no spirituous drinks, no tea or coffee, ate no meat, slept on a small wooden couch, rose very early and performed all his duties with the utmost precision and punctuality. He practised austere corporal penances and was as careful and exact in the observance of the smallest rule as the most fervent novice could be.

Father Harzheim was uncompromising in the utterance of his views. His ardent temper combined with great nervous irritability would lead him sometimes further than he intended or desired, but he nobly made up for any breach of character by a frank and humble avowal of his fault. His spiritual life was sustained by the highest motives. One idea dominated him : God alone exists in the fullest sense of the word, God is all, the rest is nothing, a mere shadow. To God he clung with all the intensity of his ardent nature; he sought God in all things and everything reminded him of God, especially the beauties of nature which he keenly appreciated. He always walked in the presence of God. Hence his external bearing was one of deep reverence, not only during Mass and prayer but everywhere and at all times. His exalted, practical esteem and reverence of the divine Majesty went hand in hand with a perfect contempt of creatures; hence his extraordinary mortification. He lived up to the maxim that nothing must be granted to nature, that agreeable things must be shunned and disagreeable ones embraced as far as prudence, charity and obedience permit. His love of the cross was fortified by a deep and abiding consciousness of his own nothingness and sinfulness and by a strong desire to suffer with his Divine Redeemer. "Christo crucifixus sum cruci" was the motto of his life, the ever recurring topic of his conversation. He asked for the

cross, a cross without consolation; and God did visit his strong soul with inner sufferings to soften his natural sternness and to purify his zeal. All the virtues of Father Harzheim were strongly marked by absolute self-denial. His poverty was remarkable. He rid himself of everything that was not really necessary. Every old cover, margins of copybooks, etc., were made use of for his notes. The perfect submission of his judgment to that of his Superiors is the more noteworthy, as he possessed very strong and definite views and as it was not easy for him to check at once the outbursts of his choleric temperament. But when once a Superior had spoken there was never a sign of criticism or murmuring. He saw God in them and that sufficed to render the otherwise very outspoken man as docile as a child.

Father Harzheim fully possessed the principal requirements of a teacher,—knowledge and the gift to impart it to others. He was an excellent classical scholar. He had entered deeply into the genius of the classical languages and thus he acquired a mastery and elegance of Latin which is perhaps rarely met with. His ear was highly sensitive to all the fine varieties and cadences and proportions of sound and rythm and he well knew how to reproduce Cicero's flow in his own Latin compositions. His extensive and thorough knowledge of etymology and syntax was based on an intimate acquaintance with Sanskrit and other Indian languages —he knew Hindoostani, Maratti, Guzerati and even the Persian language—and on a clear insight into the relationship between these various tongues. He could fascinate listeners by his conversation on Indo-Germanic or Indian literature. Few realized the depth and extent of his knowledge in this line. Besides he was thoroughly conversant with Latin and Greek literature; hence the enthusiasm which he used to enkindle in those of his scholars who were able to appreciate literary beauty. In spite of his knowledge, however, he never ceased to study and gain new information.

In his manner of teaching he was extremely methodical. A few principles guided him, but these were correct, solid, universal and he applied them with iron consistency. Needless to say his pedagogical views were inspired throughout with the highest supernatural motives. He ever beheld Christ in the soul of his pupils and he taught the scholastics to rise above merely natural considerations and to realize the value of the soul. He desired most ardently to train apostles, men thoroughly equipped for the great work of gaining souls to God. The great realities of the supernatural life were ever present to his mind and gave a spiritual turn to all his words. It was by no means easy for his fiery temper to acquiesce in any kind of mediocrity or to keep still and patient when the results and progress of his scholars did not come up to his expectations. He trained the faculties of his pupils by vigorous, hard, methodical exer-

cise. He used to say that "Tantum proficies quantum tibi ipsi vim intuleris" held good also with regard to studying. He wanted activity on the part of the learner. In order to ensure a greater familiarity with Latin, he afforded his scholars many opportunities of speaking in public. For this purpose he had worked out several Latin plays which were given on different occasions by the Juniors. One of them, S. Joannes Damascenus, appeared in print and was staged at the Josephinum, Columbus, Ohio.

In September, 1909, he had to give up his regular work as teacher and prefect of studies of the Juniors. He devoted the little strength that was still left to the instruction of the Novices. But he was completely worn out. He was fully aware of the approach of death which he awaited calmly and peacefully. He longed to die and to behold face to face Infinite Truth and Beauty. But he worked to the last day. The day before his death he was still in the classroom. An attack of tonsilitis carried him off on the seventh of April, 1910. We may suppose that he now exclaims with S. Peter of Alcantara: "O felix pœnitentia quæ tantam mihi promeruit gloriam." R. I. P.

Father James M. Hayes.

Father James Mark Hayes must be counted among the most remarkable men that have labored in the Missouri Province. His father was a distinguished physician in Cork, Ireland, and was associated with the illustrious Daniel O'Connell in forming the "Catholic Association" which gained the great civic victory over Peel and Wellington in favor of the Catholic Emancipation. James counted it among his earliest recollections that in his childhood he had been supported on the arms of the Liberator to witness a patriotic procession in his native city.

About the year 1842 Dr. Hayes moved to Canada with his children, his wife having died some years before, and he placed James at Nicolet College to finish his classical education. The young man began his business career in Toronto as a junior member of the firm of Hayes Brothers, which a few years later built the first large vessels for lake and ocean service, in particular the "Reindeer" and "City of Toronto."

Having gone on a business trip to St. Louis, Mo., he was there in 1849 amidst the horrors of the cholera, which in a few weeks carried off many thousands of the inhabitants. Soon after, Mr. Hayes and three other youths, a lawyer, a physician and a business man, went to make a retreat at Florissant, and concluded to enter the Society.

All these took their vows in July, 1851, and proceeded at once to labor in various colleges. Those were pioneer days

in Missouri, scanty studies and plenty of work, but willing minds and the grace of God in proportion to the needs. Mr. Hayes enjoyed two years of Philosophy, during one of which however he was prefect of the junior boarders of St. Louis University. During the session of 1857-58 he taught class and studied Moral Theology in private, and was a priest in 1858. But he had another year of Moral in private study, and during the session of 1863-64 a golden opportunity to perfect the work in the regular scholasticate at Boston. On the 2nd of February, 1866, he took the vows of Spiritual Coadjutor.

All through his life in religion Father Hayes was a model Jesuit. His piety was not demonstrative, but it was solid and fruitful of good works. Among his brethren he was of a genial character, ever cheerful, humble and charitable, full of wit and humor, and yet earnest and zealous when any thing might be said or done to promote the glory of God or the good of souls. Obedience with him was a matter of course. He was too good natured ever to be angry; or, if he ever was so, his charity and his delicate sense of propriety would hide it from observation. He was a gentleman born, refined by genuine virtue. He was original in many ways, but not in any objectional meaning of the word. One day when his turn came to give the weekly instruction to the students—he had put off preparing and gradually forgotten all about it—suddenly warned that the boys were waiting in the chapel, he rushed to the place and gave an earnest speech on *the evils of procrastination*.

Father Hayes spent thirty-two years of his busy life in the class room, and would cheerfully have continued in that work of zeal if his excessive occupations had not brought on a nervous collapse, which forced upon him an unwelcome year of rest. But he rallied and entered into other spheres of usefulness. He was often heard to say that he considered it no slight honor to be a little wheel in the large machinery of a Catholic college. During most of his educational life he taught the First Rhetoric of the Commercial course in St. Louis University and in St. Ignatius College, Chicago. His method was peculiar: text-books counted for little, but he trained his pupils with impressive energy in correct reasoning, sound principles and elegant expression of thought. It was his personal influence that made him an efficient educator.

He considered it to be a Jesuit's duty to perfect in himself all the talents that God has given him, and to exert his efforts to the utmost in the use of his abilities. In particular he had acquired by assiduous care a remarkable distinctness of pronunciation and proper intonations of the voice, so that he became one of the most elegant readers that ever pleased his brethren in a Jesuit refectory of the Missouri Province. And he was very successful in stirring up his younger

brethren to make the like exertions. With the same purpose he perfected his style till he wielded a most ready and graceful pen, and acquired a delicacy of taste which in his advanced age caused him to be considered by our Fathers as a most reliable, yet ever considerate, literary critic. But he aimed not at displaying his accomplishments on grand occasions or before distinguished audiences; he rather loved to teach Catechism to children, and he is mentioned in the Province catalogue for a while as a regular catechist of the negroes in St. Louis.

The zeal of the good Father was not confined within the walls of the college. He founded an institution which in course of time became very conspicuous in St. Louis,—the St. Mark's Academy. But the modest manner in which he started it gives a clear insight into the peculiar spirit which characterized all his works of zeal during his life time. To form writers and speakers who would defend and propagate our holy religion in the secular life, he began with three promising young men, who would meet in his room one evening of every week to read one of their compositions, and then familiarly discuss its thoughts and its language under his kindly supervision. His tact, devotedness and perseverance secured the gradual increase and success of the important undertaking.

In 1878 Father Hayes was transferred to St. Ignatius College, Chicago, where Providence opened to him a much wider field of usefulness. His active career in Chicago has been so well described in the daily press by the well known friend of our Society, Mr. William J. Onahan, that I deem it proper to offer his notice for insertion in the valuabe pages of the WOODSTOCK LETTERS, where it may gain a lasting remembrance. He says in part:

"The labors and character of Rev. James M. Hayes should not be permitted to pass without recognition. It was the privilege of the writer to have known intimately Father Hayes since his advent in Chicago more than thirty years ago. Apart from Father Hayes' duties as professor in St. Ignatius College, and in the great Church of the Holy Family, regarding which I do not need to testify, his activities were shown notably in the cause of temperance, as well as in his zeal and activity for the propagation of truth through the medium of Catholic journals and other literary agencies.

"And first as to his temperance propaganda. He early saw the need of an active and energetic movement amongst Catholics to stem the evils of intemperance.

"Upwards of two thousand men handed in their names and pledges as the result of this effort—which it was then expected would spread widely throughout the country. Father Hayes was practically the head of the movement from the first, but, unhappily for the cause, he was not free,

nor was it otherwise possible for him to give himself to the work of spreading the organization beyond local limits. However, the plan was taken up by others in different parts of the country with happy results. From that time forward, up to his late prostration, he continued a quiet and effective apostle of the temperance cause. He was not equal to the work of public agitation, nor was he fitted by taste or capacity for the platform; but he was wonderfully powerful dealing with the individual.

"I am sure there must be thousands in this city—many, many thousands—who owe their emancipation from the "drink habit" to Father Hayes. Countless homes have been made happy by his benevolent zeal and multitudes of men and women must now bless his memory.

"He was truly, as I said, an Apostle in the cause of temperance and would well merit a public statue as such.

"In another different and congenial sphere he was equally active and successful; that of spreading the light of truth through the medium of print. He was a strong believer in the power of the press. He took over the local Catholic journal, "The Catholic Home," many years ago and conducted it with notable capacity until it gave way and was merged in the "New World." Ever since that time he has continued to publish a succession of booklets and leaflets, which it is no exaggeration to say constitute a complete and powerful arsenal of Catholic truth; and these were spread widely. No public question or issue involving sound principles escaped his vigilance. He knew exactly where and how to gather his facts and arguments on controverted subjects, and he put them forth in simple and taking form, to the benefit and instruction, I am sure, of a wide circle of readers.

"How unobtrusively he worked all these years! Scarcely known outside the college, he rarely mingled in any public demonstrations.

"For some years, before the end came, he was practically confined to the house, but his activity in his favorite work was unabated.

"The afflicted and the unfortunate sought his counsel and aid; the victims of the drink habit came to him for the unfailing pledge; and all who sought his spiritual aid found in him a wise and gentle guide and friend. Many I know will miss and long lament the dear and venerable figure who, through these thirty and more years, has labored here in our midst doing his Master's work with fidelity and zeal, in a generous and unselfish spirit, seeking no recognition or worldly applause—caring only for that return and reward gained by those who are faithful to the motto of the Society —'Ad Majorem Dei Gloriam.' "

Father John J. Ming.

In the death of the Rev. John J. Ming, S. J., which occurred Friday, June 17, American Catholic literature lost one of its most zealous laborers. While still active in the teaching of philosophy and theology, to which his life was devoted, he felt the need of a literature that should answer the infidelity of our day, and although contending against difficulties that might well have discouraged a less courageous mind, he set himself to shoulder at least his share of the great responsibility. In 1879, appeared his first article written for the *American Catholic Quartely Review*, and from this time on to the year 1898, we find no less than seventeen papers contributed by him to this periodical. The subjects treated were all philosophical and the question of Evolution, then most timely, received its due attention. When once his pen had been taken up it was not again laid aside until death itself approached gently to take it from his hands. In the very last years of his life we see his name signed to an article in the final issue of the *Messenger*, while his many contributions to America, and his articles in "The Catholic Encyclopedia" show his eager sympathy with every literary enterprise that could promote Catholic interests in our country.

A pamphlet upon the Temporal Sovereignty of the Pope, and a volume entitled, "Data of Modern Ethics Examined," were his first ventures beyond the province of journalism and periodical literature. The latter book still remains a standard work for study and consultation, and the many editions it has already seen witness to its lasting popularity. The bent of the author's mind inclined him above all to devote his time to the urgent needs of our own day, and the works which engaged the labors of his last years were the two volumes upon the vital question of Modern Socialism, considered not in the abstract and with merely a scholar's interest in philosophical problems, but with a searching analysis directed entirely to present issues. No one interested in sociological work can overlook or fail to appreciate the high value of the author's, "The Morality of Modern Socialism."

By these books Father Ming has not merely placed in the hands of the priest and of the social workers a library of gleanings from Socialistic sources, so profuse and yet so judiciously selected that they readily enable the reader to form an entirely adequate and fair judgment of his opponents from the utterances of their own acknowledged oracles; but he has done more than this: he has given to the Catholic writer upon similar topics a model of the most modern laboratory criticism as applied to questions of our day. What Father Gerard, S. J., has accomplished by his scien-

tific confutation of Monism in "The Old Riddle and the Newest Answer," Father Ming has done in regard to that more imminent and dangerous evil, the Modern Socialism which is confronting us at our very doors.

His latest articles were an exposition for the readers of AMERICA of the newest developments of so-called Christian Socialism, which, under the garb of religion, is a blasphemous travesty of things divine. Indeed, the very last lines penned by his hand have appeared in these columns in criticism of the un-Christian philosophy propounded in his latest volume by the professor of Christian morals at Harvard University. Father Ming's mind even then was active with new plans and publications and he was gathering materials for a new sociological work upon the burning question of Labor, when the Master, in whose service his years have been spent in such restless activity of mind and body, at last called him.

The life of Father Ming, however, is not merely an encouragement to the teacher or priest who would utilize to the utmost in his power each precious moment that is granted him; but it is also of interest as showing the chequered career he shared with so many of his brethren after the historic event of the dispersion of the German Jesuits.

Born in the year 1838, at Gyswyl, in the Canton Obwalden, Switzerland, he entered the Society of Jesus in 1856, and completed his studies in 1869. His Tertainship was made eventful by the war of 1870, and shortly after we find him appointed as preacher at Kreuzberg, a celebrated place of pilgrimage, now in the care of the Franciscan Fathers. With the opening of the scholastic year of 1871, his unusual abilities received a signal recognition in his appointment as theological lecturer at the Seminary of the Prince Bishop of Görz, in Austria. This was the year memorable for the ejection of the Jesuits by the German Government. Father Ming rejoined his brethren, and for the year 1873, we meet his name recorded among the list of those sent to prepare a new field of labor in our own country. Two years passed in parish labors, he was again enrolled as professor of theology, this time in the seminary of St. Francis, at Milwaukee. His next position as teacher was at Springhill College, Alabama, where he lectured upon philosophy.

During all those years Father Ming had been striving to obtain a more perfect mastery of English and his first literary attempts for the *American Catholic Quartely Review* were now made in the year 1879, at Buffalo. From this time on he was mainly engaged in the teaching of that one branch of knowledge in which he had made himself a master and one of the foremost authorities in our country. Buffalo, Prairie du Chien and St. Louis were the main fields of his labor, and his name remains to this day a consecrated memory in the heart of many a priest and devoted pupil.

JOSEPH C. HUSSLEIN, S. J.—*America.*

Father Pius Massi.

With the death of Father Pius Massi, S. J., there has passed away from the Maryland-New York province another of the great souled Italians to whom we owe so much. Father Massi was undoubtedly a remarkable man in many ways, and possessed a most striking personality. He died at St. Francis Hospital, New York City, September 8th, 1910, after an illness of several weeks, brought on by an acute attack of a chronic internal trouble and by old age. He was well known in this country, abroad and in South and Central America, where he did missionary work for several years.

Father Massi had the unique privilege of being born in the Vatican, for at the time his father was a chamberlain in the household of Pope Gregory XVI. He was baptized in St. Peter's and grew up literally under the shadow of the great dome and literally above the great library. No wonder he prided himself on his orthodoxy. His great grandfather had died of grief when Pius VII was driven from Rome. They had been playmates and schoolmates in early days, and when Barnaba Chiaramonti became Pius VII, nothing would do but that his lifelong friend should come to live at the Vatican. Father Massi, coming from such ancestors, was naturally loyal to the hierarchy and especially to the Pope. He himself was a great favorite of Pope Pius IX and was looked upon by the Holy Father as a boy of great promise; needless to say a brilliant career lay open to the youth, if he cared to strive for ecclesiastical honors. Father Massi, however, early in life heard the call of Christ to be a lowly member of the least Society of Jesus, and not only did he thus shut the door to anything like preferment in the Church, but he left the Eternal City and Italy itself almost on the outset of his religious life, and for almost sixty years lived the life of an exile for Christ in foreign lands. He never ceased to be a member of the Roman province, and his face was always set towards Rome; several times he was asked to accompany a bishop as confessor when he made his way "ad limina," but Father Massi always refused, and never again did his eyes rest on the city of his birth.

He entered the Society's novitiate at Spoleto and made his philosophy in the Roman College, where he was beadle, not of the philosophers in general, but of the class of philosophy—a distinction on which he used to insist, for class beadles, at least of philosophy, according to Father Massi, might be raised to any post in the gift of the Society, but house beadles were sure to be Ministers, possibly for life. It is to be noted, however, that Father Massi himself was made Minister at Bogota, although it must be added that he

was teaching philosophy at the same time, and what is still more remarkable did both before he was yet a priest.

The last twenty years of his life he lived almost continuously in New York City, where he came after having been stationed in Boston and Georgetown, and was given up to parochial work and to work on the "Islands." In his early life, however, he had been something of an Ulysses, and had seen many lands and many peoples. For he was driven out of Italy by persecution, travelled in Spain, lived for a time in France, studied in England, taught in Scotland, was a Superior and missionary in Ecuador, was chaplain of the French company that undertook to build the canal through the Isthmus of Panama, labored in Cuba, stayed a short while in Jamaica and finally settled down in the United States.

His residence in many lands and his employment in many occupations enabled him to acquire many accomplishments; indeed the list of things he could do well, if not perfectly, was somewhat bewildering. His knowledge of languages may be taken as an example. In his native tongue to the last he wrote flowery verse in many metres; Spanish he spoke and preached with great eloquence and it would seem, by preference; he once put a good deal of pressure on one of the prefects of studies to introduce into his classes a Greek Grammar of which Father Massi was the author, and he had worked out a scheme, supposedly infallible, for the complete mastery in a short time of the irregular verbs in German. He spoke French so well, as almost to deceive the Parisian ear. He wrote Latin inscriptions for the bells of churches and never lost the swing of the Ciceronian period. His love of Cicero was so great that he started out to re-read his complete works at the age of seventy, because of a chance remark made by one, whose opinion he respected, to the effect that Tacitus, stylistically considered, was much the superior of Cicero. He had been shaken in one of his life long convictions, and he wanted to re-convince himself. He once organized among the Scholastics a society which he named the τέτταρα γλῶττα, the first constitution of which was that the members should on the first four evening recreations of each week use four successive languages; during the balance of the week the vernacular was tolerated. This active propaganda of foreign tongues as opposed to English, may be partly accounted for by the fact that English was, perhaps, Father Massi's least graceful accomplishment. He seemed to have taken an unreasoning dislike to English pronouns, and would omit them in the most unwarranted and surprising fashion, and in many ways his English was quaint both in phrase and in accent. "The dear little sheeps," were familiar figures in Father Massi's picture of the crib at Bethlehem; original sin in the talk on the Immaculate Conception was sternly characterised as the sin of our "first fathers;" and the constant

refrain of his insistance on fraternal charity, was, as should have been the case with a true Spiritual Father, an urgent appeal, "to love each others." Notwithstanding this weakness, he was ambitious to join the apostles of the press, and had planned many books and pamphlets for publication. He was always ready to condone the mistakes of others, for he was inclined to believe, though he said so only in private, that even the Pope was not infallible before breakfast.

Father Massi could combine the most surprisingly opposite tasks with the utmost gravity. He was for many years the Spiritual Director of the Archbishop of New York and of the Bishop of Brooklyn; and yet he saw no incongruity, after seeing their Graces to the door—for they often came to his room to confession—in taking his hand-bag and going down-town in clothes that bespoke poverty and persisted, in spite of their original shape, in taking on foreign lines, to a small Italian store in Bleecker street to buy a peculiar brand of cheese for the Scholastics' haustus. When Monsignor Sparetti, the then Papal Delegate to Canada and at present head of the Congregation of Religious at Rome, came to New York he stopped with our Fathers at 16th street. Father Massi was summoned (or more likely volunteered) to take possession of the kitchen and prepare a dish of maccaroni as the crown of the feast, and yet he passed (like the present Empress of Germany) from his culinary labors to the room of the Prelate and proceeded to entertain him with all the grace and savoir faire of one whose family for three generations had lived in the Vatican and had been on familiar terms with the Popes at Rome. It was hard to tell whether he was prouder of a magnificent Latin Ode written in honor of the Immaculate Conception to be sent to the Holy Father on the occasion of the Jubilee of the definition or of his ability—it was one of his proud boasts—to make a different kind of soup for each day of the year.

At Rome he sold the professors' notes for a penny a sheet and knew Pope Pius IX well enough to break through the papal guards, stop the Pontifical carriage and kiss the ring of the Holy Father; in Quito he brewed beer, lectured to the people on science and philosophy and lived on familiar terms with Garcia Mareno; in Fordham he planted a vineyard, took charge of the flowers, and wrote a Greek Grammar; at St. Lawrences he heard confessions in the prisons, reformatories and inebriate hospitals of the "Islands" and wrote pious pamphlets for free distribution. This wonderfully versatile old man, who had enjoyed the intimate friendship of Ferdinand de Lesseps, the celebrated engineer, was the patron and friend of a less well known but no less talented violinist.

He constructed contrivances by means of which, at the moment of five in the morning, he was awakened by the automatic lighting of the gas and by soft strains of music

which came from a music box and were intended to suggest the choirs of angels, and yet while engaged in making such mechanical devices, and in shaping by the blow pipe a peculiar shaped bottle which ensured the flow of water in a tiny stream on the head of those he baptized, and in inventing an oil stock by which a single drop of the holy oil might be extracted and placed on the finger of the priest without contact with the rest of the oil--both of which inventions received high episcopal commendation—he was compiling a book of indulgences, and a little work on a sure means of salvation, consisting in devotion to the Blessed Virgin.

His fund of stories was inexaustible and covered a range bounded only by his own travels, and enlivened and varied in the re-telling by a keen sense of the ridiculous and an inimitable power of mimicry. This last talent sometimes caused him scruples, for he could be tempted, if one were sufficiently adroit, into unconsciously taking off all those about him. He was readiest and perhaps happiest to mimic his own follies and foibles; and was most content when the laugh was on himself; he could make fun whenever and wherever he wished, but his fun was always innocent and kindly.

From all this it appears that Father Massi was a man of much simplicity; not in the sense that he lacked mental acumen, but that he had all the ingenuousness of a child and all the piety of unaffected sanctity. He used to say of himself, that he was Pius by name, but not in practice, but all who knew him knew this to be false, for none could fail to be struck by his many virtues, especially by his love for Mary, his mother in heaven, and after her, for his mother the Society and all her members. These were his two great loves and in both he was childlike.

In many ways he never grew old. He had, it is true, the maturity of judgment of one who had become grey in the confessional and in the direction of hundreds of thousands of consciences. His frame in later life was broken by infirmity and his body suffered much from disease and advancing years; but his heart, at least, refused to age; it seemed to be endowed with perennial youth. His affection at least never grew old. For most people youth is the time of friendships, they make acquaintances, not friends, in later life; this was not true of Father Massi. To the very end he made friends wherever he went. He loved to be with the young, they were his friends, and as often as he dared he would steal away from the Fathers' recreation and make his way to the Scholastics.' He had a great wealth of affection and he simply could not conceal it. It is safe to say that no community of Scholastics ever had him in their midst without learning to love him, and it is still safer to say that he never was Spiritual Father to any community of Scholastics without giving himself to them wholly and heartily.

His loyalty to them even when they had passed from under his care and when they might well have also slipped from his memory, betrayed him into actions which in others would have been absurd, but in Father Massi were so intensely serious that they were in a very true sense characteristic of one of his best qualities. An example may make this clear.

One of the professors of Woodstock once visited the house where Father Massi happened to be living. During recreation the visitor turned to him and asked if he had any cases of conscience to give him for the examination "ad audiendas." Father Massi replied that he had "a plenty" and would give them immediately after dinner. The visitor thanked him and remarked casually by way of pleasantry that he would use one of them to pluck a certain scholastic, one of Father Massi's former spiritual children. The conversation changed and he thought no more of his innocent remark—not so Father Massi. After dinner the visitor went to the old man's room, but met with a cold reception; Father Massi's usual genial, effusive kindness was gone. When asked for the cause, he replied shortly with characteristic omission of the pronoun: "I will not give." The visitor protested, but Father Massi was obdurate. On being pressed for the reason of his sudden change of mind he replied with considerable warmth: "you said you would pluck my friend, I will not give,"—and he did not. When his great friend, Father Jeremiah O'Connor, died, Father Massi trusted himself to speak of his dead Superior in the pulpit. He had under estimated the strength of his affection, for he had scarcely begun before he broke down and cried like a child. Father Massi was essentially a community man and found both his friends and his pleasures within the house where he was stationed. To be a Jesuit was to have a claim on Father Massi's friendship; to be a member of his community was to have a claim on his affection, to be a member of his community and at the same time a scholastic was to win him completely.

Naturally his childlike simplicity colored his spiritual life and especially his relation with the Blessed Virgin, for her he cherished a filial affection; she was truly his mother, and he was truly her son. Those who knew Father Massi well, remember him best, perhaps, especially in his declining years, as seated in his large armchair, silent and suffering, unable to read but fully employed and satisfied with the old worn beads slipping through his fingers and his thoughts fixed on her to whom he had given his young heart and for whom his affection had remained true all during his life to the end. He had written poems in her honor; his great efforts at exhortation were carefully written compositions prepared for her feasts; he had preached on her virtues an almost innumerable number of times; he had had the Little

Office of the Immaculate Conception printed and distributed gratis; he had kept the Mass of the 8th of December for his own intention; on other days he was willing and happy to celebrate the Holy Sacrifice for others, but the Mass of the feast of the Immaculate Conception was reserved all for himself and our Blessed Lady. The great work of his life in his own estimation was the direction of her Sodality, and his last appearance in print was a pamphlet written and published in her honor. All his life long he had loved her and in the last years she was, after Our Lord, his greatest consolation.

Nor was it wonderful that he should have had so remarkable a devotion to the Blessed Virgin. That he was a Jesuit would have seemed to Father Massi reason enough, but he had personal reasons for his devotion which influenced him greatly. His life had been saved, so he believed, by a miracle wrought on his behalf by the mother of God. When a mere child he fell ill and grew rapidly worse so that his life was dispaired of. The family fled from Rome to the country in the hope that the pure open air might save the child, but the doctors pronounced him beyond recovery. His father finding all human aid powerless consecrated his boy to the Blessed Virgin and invoked her assistance. The boy was cured and Father Massi, who heard the story from his father, always felt that he was bound by special ties to love Mary, his mother.

He had always feared death; indeed this fear almost made him wish himself an Irishman, for he used to say that he had never met an Irishman who was afraid to die, and had never met an Italian who was not. And yet, as it turned out, Father Massi's own death proved an exception to his rule. For when the end was actually approaching, and the good old man saw that his days were numbered, he turned to his gentle advocate and he sought her help. His prayer was granted and a great change came over him; not only did he no longer fear to die, he actually longed and prayed for death. He had often been at death's door before, but Our Lady had always listened to his prayer and restored him, if not to perfect, at least, to partial health; but now he wanted to die and Our Lady did not deny him his wish. And so, he passed away on the feast of the Blessed Virgin's Nativity —a fact which seems to point to a public recognition on her part and a public acceptance of his life-long, loving service.

Much could be written of Father Massi's other virtues— of his utter unworldliness, of his vivid realization of the supernatural, of his silent conscientious fulfilment of humble duties, of his constancy in the confessional, of his great desire to preach the word of God; of his sympathy with Christ suffering—he wondered how priests could read the Passion with undimmed eyes; of his love of the Blessed Sacrament and of the Saints, especially of St. Rita; and of

his faithful attendance on the sick, particularly the dying, at whose bedside he would sit for hours both night and day, repeating the sacramental absolution and commending the soul to God. His love for the Society and for the Blessed Virgin were the most striking features of his religious practices, and those by which he is best remembered. His was a gentle life, that pained and harmed no one, but cheered and inspired many, to do the deeds that he had done, the deeds of God's hidden servants. The province has more of simple faith and unobtrusive kindness, because of Father Massi's years among us. R. I. P.

Father Samuel Cahill, S. J.

Father Cahill was born in Ireland in 1844, and came to this country with his parents when he was a small boy. In 1863, he entered the Society of Jesus, made his Noviceship and literary studies at Frederick, Md., and his Philosophy at Woodstock, where he also studied Theology, and was ordained priest by Cardinal (then Archbishop) Gibbons in 1880. He taught for a time at Georgetown, and was successively Minister in Loyola College, Baltimore, St. Joseph's, Fordham, and Boston College, till, in 1887, he was appointed Rector of Holy Cross College, Worcester, Mass. Ill health forced him to relinquish this office and he retired to Colorado and New Mexico, where he labored till 1897, when he was sent to Holy Trinity Church, Georgetown, where he remained till 1906, when he was appointed Minister at Georgetown College. After a year as Minister at St. Francis Xavier's, New York, he was appointed Superior of St. Joseph's Church, Willing's Alley. In all his varied and responsible positions, Father Cahill discharged his duties with scrupulous fidelity. While austere toward himself he was kind and considerate and courteous toward others, a faithful priest, a good Jesuit, regretted by all who knew him. He died at St. Joseph's Hospital, October 25th. R. I. P.—*Gesu Church Bulletin.*

VARIA

AUSTRIA. *Innsbruck. Changes in the Faculty and Scholasticate.*—The status for Innsbruck, which was published on August 31st, 1910, brought many changes and not a few surprises. Father Joseph Donat, professor of philosophy in the theological faculty, became Rector in place of Father Ernest Grossheimann, who had held the post for nearly five years. The latter went to Vienna and later to Graz as Spiritual Father. Two new professors were added to the staff for fundamental theology, Father Emil Dorsch, who taught the short-course for Ours since 1907, and Father Theophilus Spácil, who was professor of fundamental theology at the seminary at Klagenfurt. Father Gatterer relinquished his chair of liturgy and sacred eloquence and was assigned to our residence in Triest. His work will be taken this year by Father Krus, professor of pedagogics. Father Lercher, who had been for three years Spiritual Father to the seminarians, returns to his old post of professor of philosophy, his place as Spiritual Father being taken by Father Rupert Wickl. The catechetical instructions on Sunday evenings in our church, which were given with such remarkable success by Father Gatterer during the last four years, have been undertaken by Father Beyerl, formerly Minister. Father Schweykart became university preacher in place of Father Pfistermeister, who goes to Prague. Father Schweykart was for twelve years a favorite preacher in Vienna.

Changes in the Studies.—All the first year long-course men, and the entire short-course of Ours attend the lectures on fundamental theology in the university. Church history is given now in the third and fourth years of theology, and canon law in the first and second. The treatise "De Matrimonio" of moral is being given this year in canon law.

Instead of three disputations per week of one-half hour each in dogma, there will be this year two per week of one hour each, and one per week in moral. Following is a list of the professors and the subjects they are treating this semester:

In Dogma: Father Müller—De Deo Uno; Father Stufler—De Deo Creante et Elevante; Father Dorsch—De Vera Religione; Father Spácil—De Ecclesia. *In Moral:* Father Biederlack—De Contractibus; Father Schmitt—De Sacramentis; Father Flunk—Exegesis in Librum Geneseos—Archæologia Biblica; Father Linder—Introductio in V. T. —Exegesis in Miracula Domini—Hebrew; Father Krus—

Liturgy—Homiletics—Catechetics; Father Donat—Cosmologia; Father Lercher—Dialectica; Father Michael—Church History, 11–15 Century—History of Christian Art—Early Christian Art; Father Hofmann—Jus matrimoniale et de Statu religioso; Father Hurter, (who begins this year his fifty-third consecutive year of teaching,) Theol. dogmatica compendiosa—Theol. fundam; Father Bruders—History of Dogma: The Trinity; Father Führich—Metaphysica generalis—Ethics—Austrian Canon Law.

The New Convictus. On Saturday October 15th, occurred the so-called "First-feier" of the new seminary. This ceremony is held to signalize the completion of the ridge of the roof of a new building, when its highest point is decorated with a fir-tree from which hang streamers of all colors. The convictus is now under roof, nearly a month and a half before the time required by the contract. A model of the building, made by an Innsbruck sculptor, was on exhibition, in the Ferdinandeum Museum during the summer, and is now in the recreation-room of the old convictus. In a later number of the LETTERS an extended description will be given of the new building, which will be ready for occupancy at the beginning of the school-year 1911–1912.

The Scholasticate. In the Innsbruck community this year there are theologians from the following provinces: Austrian, Belgian, Californian, Dutch, English, German, Hungarian, Irish (Australian Mission,) Maryland-New York, Mexican, Toledo (with a theologian from the mission of Ecuador,) making eleven provinces in all, three less than last year, when there were representatives also from Venice, Portugal and Missouri. A weekly class in English has been started with twenty-two present.

The Convictus. The number of students in the convictus is nearly the same as last year, viz., something over 270. There is no room for more. Among them are forty-five Americans, of whom seven are Minorite Capuchins, and one is a full-blooded American Indian of the Chippewa tribe from the diocese of Superior in Wisconsin, who made his philosophy in Rome, where he was a student at the American College. He will be the first of his tribe to become a priest.

Ours at the Catholic Congress in Innsbruck. The principal as well as the most eloquent speakers at the Catholic Congress (Katholikentag) held in Innsbruck in September were: Father Fonck, whose theme was "The Catholic Ideal of Life;" Father Kolb, founder of Austria's great Catholic press association the "Pius Verein," who spoke on the Catholic press; Father Boisl, one of the most eloquent speakers in Austria, who delivered two addresses, one before the Eucharistic Section, the other before the Women's Sec-

tion; and Father Gatterer, who made the principal address at the priest's conference on methods of carrying out the decree on frequent communion. During the congress the college and convictus was thrown open to old students of Innsbruck and the Collegium Germanicum in Rome, who took their meals with the community in the large refectory of the convictus. The Bishops of Brünn, Leitmeritz, and the Bishop-Vicargeneral of Feldkirch were also guests of Ours during the congress.

Recent Publications of Ours in Innsbruck. Father Michael Gatterer.—Praxis Celebrandi Missam aliasque functiones Eucharisticas.

Father Donat.—Summa Philosophiæ Christianæ: Volumen I. Logica; Volumen III, Ontologia; Volume V, Psychologia. Another volume is almost ready for the press; and the two completing volumes will follow in the course of the year. They will be: Volumen II, Criteriologia; Volumen IV, Cosmologia; Volumen VI, Ethica. All six volumes have been printed for some years for the private use of the students of philosophy in the theological faculty and have had several editions. This present public edition has been completely re-written and enlarged. Father Donat is bringing out also a second edition of his "Freiheit der Wissenschaft," which has run through a large first edition in less than a year. It will very probably appear soon in an English dress.

Father Hurter is completing the fifth and closing volume of his monumental "Nomenclator Litterarius."

Father Alois Kröss.—Geschichte der Böhmischen Provinz der Gesellschaft Jesu. Band I—Geschichte der ersten Kollegien in Böhmen, Mähren und Glatz von ihrer Gründung bis zu ihrer Auflösung durch die Böhmischen Stände 1556–1619.

History of the Bohemian Province of the Society of Jesus, Volume One: History of the first Colleges in Bohemia, Moravia and Glatz from their Foundation until their Dissolution by the Bohemian Estates. 1556–1619.

Honors for one of Innsbruck's Theologians.—During the scholastic year 1909–10 a prize was offered by the theological faculty of the University of Vienna for the best dissertation on the meaning of Acts XV, 18. 19. One of the Innsbruck fourth year theologians, Father Charles Six, entered the competition, and early in October the announcement was made that his essay had won the prize and had besides been especially praised by the judges for its thoroughness and solidity. The prize amounts to 600 Austrian crowns ($120.00), with an additional 400 crowns ($80.00) for printing the dissertation, which will make a book of about 200 pages octavo. The competition was open to any legitimately matriculated student of theology in an Austrian university. There were three other competitors.

Pastor's History of the Popes.—Mention has already been made in the *Varia* of the serious affliction of the eyes which fell upon Professor von Pastor, threatening to bring his great work to an end. The improvement then noted turned out to be but temporary and the noted historian's condition is again serious. He asked and obtained the aid of Father Kneller of the German province, well-known for his work on the convocation of oecumenical councils (Zeitschrift für Katholische Theologie 1903–1907) and for his book "Das Christentum und die Vertreter der neuern Naturwissenschaft" (Christianity and the Representatives of Modern Science.) The latter book is about to appear in an English translation.

Very Rev. Father General in Innsbruck.—On his way home from Feldkirch in August, Very Rev. Father General spent four or five days with the Innsbruck community, where he charmed and edified all by his simplicity and patience. On one afternoon during his stay he visited the scholastics who were at the villa for the long vacation, when he let them ply him with all sorts of questions about the Society and its work. He was accompanied by Father Hilgers, the writer on Indulgences, and was met in Innsbruck by both the Austrian and the Hungarian provincials. It was a consolation to know that the "cure" had worked an improvement in his health.

New Professed House in Vienna.—The professed house in Vienna is rapidly nearing completion, and will be occupied by the fathers during the present scholastic year. It is situated next to the new Canisius Church, and will be the residence of Rev. Father Provincial and his Curia, of the missionaries whose headquarters is at Vienna, of the fathers attached to the Canisius Church, and of the editorial staff of the three Sodality Magazines which are edited by Ours.

Hungary. Budapest.—In the capital city of Hungary the Society has, among other apostolic works, of which especially the spiritual exercises for priests form a prominent part, given very special attention to the Sodalities of Our Lady. Thanks to the zeal of the Rev. Father Provincial the sodalities are growing in numbers and in organization, especially the two sodalities for gentlemen and for university students. Of course the enemies of the Church in Hungary, especially the Jewish-Freemasons, have not hesitated to empty the vials of their wrath and hate on this flourishing Catholic undertaking, publishing the lists of the members in the newspapers under their control, in order to hold them up to ridicule, and even attacking single members in scurrilous articles and on the platform. With the financial aid of the Freemasons a sort of Anti-Sodality has been founded by non-Catholic university students—mostly Jews. It has been a pretty dismal failure, however, as far as any results against

the University Sodality are concerned, and it has recently been roundly condemned by a Jewish rabbi.

With this school-year begins a course of apologetical conferences in Our church in Budapest for the educated laity. The course will be given by Father Adalbert Bangha and admission will be by invitation only. A prominent Catholic theological magazine of Hungary, by name "Religio" compares this undertaking to the foundation of a great Catholic literary project.

The Hungarian Sodality magazine, published by Ours in Budapest, has this year had an increse of nearly 2,000 subscribers. It is fast becoming an influential Catholic organ. In the beginning of the present scholastic year Father Bangha was appointed editor. At the recent Sodality Congress in Salzburg the Hungarian section proposed to make this magazine the organ of the Hungarian Sodalities. In this connection it may be mentioned that during the Hungarian Catholic Congress in mid-November, the first Hungarian Sodality Congress will be held.

A still more vigorous growth of Budapest sodalities, and for that matter of all Hungarian sodalities, may be confidently expected when the magnificent Sodality-headquaters, which Ours are building in Budapest and of which the corner-stone has just been laid, shall have reached completion.

Outside of the capital are many other zealous sodalities. Special mention may be made of the student sodalities in Nagyszombat, Kalocsa and Pozsony (Pressburg). Many look to the spread of Sodalities of Our Lady in number and influence for the regeneration of Catholicism in Hungary.

Kalocsa Celebrates its Golden Jubilee.—This flourishing college (Gymnasium) of Ours in Hungary was opened in 1860, when, after the celebration of a Solemn High Mass with sermon, the foundation was turned over to Ours in a felicitous address by the founder, Archbishop Joseph Kunszt of Kalocsa. To commemorate the golden jubilee a beautiful memorial volume has been issued containing a history of the development of the school, which now numbers over 500 students. The school includes also the preparatory seminary of the archdiocese, which is under the direction of Ours.

Of especial interest is the description of the scientific equipment. We learn that the physical cabinet is one of the best in Hungary. The mineralogical museum, of which the collection and spendid arrangement are due to Father Michael Toth, is a model of what a school museum should be. The zoological and botanical collections are also very rich, and contain specimens of plants and animals not seen in many other collections. The collection of insects contains 6,042 species and is the product of several decades of labor of Father Thalhammer. It is often consulted by

specialists, and contains many species discovered by the Reverend collector himself, eleven of which bear his name. Besides eighteen plant species and three species of beetles are named after Father Menyhárth, and seven after Father Speiser. To F. Menyhárth, F. Zimmerman and F. Moskopp are due many rare specimens in both botanical and zoological collections, sent by these self-sacrificing missionaries from their posts in distant Africa.

BELGIUM. *Brussells.*—The Church of the new College, St. Michel, is at last finished and may be said to be one of the most superb ornaments of the Capital. It is indisputably the most beautiful of any of the churches erected by the Society in Belgium. On Saturday, October 29th, it received its solemn blessing at the hands of Rev. Father de Vos, Provincial. High Mass was celebrated immediately afterwards in the presence of innumerable visitors—parents and friends of the boys, and very many of the most representative Catholics of Brussells. All were loud in praise of the design and workmanship displayed in the building of the Sacred edifice—modelled as it is, more or less, upon the Cathedrals of Limbourg and Ruremonde (Holland), and of Tournai. The interior of the church with its three naves, cut by the transept, is in the shape of a Latin cross, the head and foot of which are rounded off by apses. Both sides are lighted by immense rose-windows, showing up in bold relief the exquisite harmony of the lines, as well as the delicacy and measured variety of the interior decoration. Taken on the whole, the church gives an impression of grandeur and of quiet elegance which at once both strike and charm the eye. It is undoubtedly a real work of art of which the architects who designed it and the Province under whose auspices it was built, may justly be proud. The church holds comfortably upwards of 1500 persons.

The number of students in our colleges all over the country is increasing steadily. This year the total has reached eight thousand four hundred and eighty-eight. The College St. Servais at Liege heads the list with 872 boys. The new College at Brussells follows close with 847, while third is the College St. Louis at Liege (779). This last named is fortunate in having at its head Father de Cleyn under whose auspices the Institute St. Ignace at Antwerp enjoyed such brilliant success for many years.

A remarkable tribute to the labors of our Bollandist Fathers at Brussells has lately been paid from, an unexpected quarter. Father Pierling, S. J., the director of the Slavic Library (forming part of the Bollandists large general library) received the following telegram from the Grand Duke Nicholas, of Russia.

"His Majesty, the Emperor, has graciously permitted me to present you with the complete collection of the Russian Laws. I am very pleased to acquaint you of the fact.

NICHOLAS M."

The whole collection comprises 130 folio volumes packed in seven cases.

Our Scholastics have done very well again this year at the different University Examinations for which they presented themselves. M. René Delvigne, S. J., passed with "Grande Distinction" the second Examination for the Candidature in Natural Sciences: M. Henri Dopp, S. J., passed with similar honors the second Examen in Physical and Mathematical Sciences. M. G. de Jaegher, S. J., obtained his Doctorate in Classical Philology, with the following marks:—For the oral Examen—pass with "distinction." For the *thése* of doctorate—pass with "la plus grande distinction." For the class given in public—pass with "la plus grande distinction. M. Jean Hauzeur, S. J., obtained Fourth Place in the Entrance Examination of the University.

At Namur the Examinations in Philology, &c., were passed with equal success—two of the first year passing with "distinction" and two with "grande distinction," while in the second year Messrs. Dethbier and Dupont passed with "la plus grande distinction."

An important change has been made in the Junior studies of the Province. Hitherto a "chosen few" after one year's Juniorate at Tronchiennes repaired to Namur, where they did a two years' course previous to taking their "Candidature in Philology and Letters." The others remained at Tronchiennes and finished their Juniorate in the ordinary way. Henceforward however all remain at Tronchiennes (at teast under present arrangements) and prepare for the Examination which will give them their Candidature in Philology and Letters, and which is held before a Central Jury in Brussells, whose members are chosen from among the principal teaching University men of the country. The courses comprise—in the first year:—Greek, Latin, Literature, Translation at sight, Ancient History and History of the Middle Ages: History of the Literature of one of the National Languages, Philosopy. In the second year—the same matter, with the addition of Modern and Contemporary History. After this Examination a two years' course at the University is necessary before taking the degree of Doctor. But it is not probable that all will go on for that.

Louvain.—From December 4th–11th was celebrated in our church with unusual magnificence the 75th anniversary of the foundation of the Sodality of the Blessed Virgin, now under the direction of Father Van Nylen, S. J. During the octave the church was brilliantly illuminated with electric lights in all colors. A sermon was preached each evening by the Rector of the Sacred Heart Fathers—and to immense congregations each time; the people occupied every available seat, the galleries were crowed to overflowing while hundreds had to be refused admission owing to lack of room. Solemn Benediction followed the sermon each evening,

given by the Curés of the several parishes respectively. On Sunday, the closing day of the celebrations, Solemn High Mass was celebrated by Father J. Pauwels, S. J. Monseigneur de Wachter, bishop auxiliary, assisted at the Mass. All the notabilities of the town were present and the church was again filled to overflowing. At midday over a hundred members of the Sodality, actual and former, including M. Van Cauwelaert, the Parliamentary Deputy of Antwerp, together with numerous invited guests sat down to a banquet at the Boevenband, presided over by the Bishop. Toasts were drunk, Father Van Nylen congratulated all around on the splendid success of his work, the Bishop being exceptionally kind and complimentary. In the evening the Final Solemn Benediction was given in full state by Mgr. Ladenze, Rector Magnificus of the University. The church was packed, the people crowding up even to the Sanctuary. It was a good example of the lively faith which still lives in the Belgian people.

Turnhout.—It is said that at our Apostolic School at Turnhout, the number of applicants was out of all proportion to the places to be disposed of. At present the number of Apostolics is 74. Twenty new-comers were received.

The Retreat movement is as flourishing as ever—indeed it seems blessed by a special Providence and is producing results more and more gratifying year by year. Retreats for the military began at Aeken on September 14th. By that date 250 of the 700 conscripts in the Province of Limbourg had engaged places. This is a striking figure for the first retreats of the year. All the other Retreat houses have given and are giving similar retreats.

For a long time past there have existed the "ligues de retraitants" in all the principal and even other centres, by which those who have already made retreats are kept in their good dispositions and by which too these "initiated" ones by their joint efforts are powerful instruments in drawing others to "go and do likewise." However for the most part they have been *local* leagues. It is interesting to note that others and more *special* ones have been started, for instance, "La ligue des Retraitants des agents and fonctionnaires du département des chemins de fer, de postes et des télégraphes." This league, of which Father Paquet, S. J., of the residence, Brussells, is in charge, arranges retreats each year for its members. The grouping all of the same calling or trade has advantages which are self-evident.

BOSTON. *Cardinal Vannutelli and the New College Buildings.*—When Cardinal Vannutelli, the Papal Legate, was visiting Boston recently, by courtesy of His Grace the Most Reverend Archbishop, Father Rector was enabled to show the plans of the new College privately to him and members of his entourage. This special audience was granted in the Episcopal suite at the Seminary, and the Cardinal and the

other distinguished ecclesiastics present expressed enthusiastic admiration for the plans. What seemed most to impress all was the wonderful unity which has been developed by the architects and the fact that it has been found possible to produce a spendid style without going into elaborate and expensive ornament. His Grace kindly explained in the Cardinal's beautiful language the whole scheme of the group. The members of the entourage, especially Mgr. Lega and Prince Croy, asked many questions about the College, the number of pupils and the careers usually followed by our graduates. After the reception at the Seminary, the Archbishop took the Cardinal to view the new grounds on their way to the Passionist Fathers.

BRAZIL. *Collegio Anchieta, Novo Friburgo, Nov. 16, 1910. Letter from Father Galanti.*—At the news of the disorders in Portugal some low people thought they could do the same here in Rio de Janeiro. A mob assaulted a convent of nuns and a college of girls. Happily the quick intervention of the police repelled the rascals, and the incident was not repeated.

The government, however, at the request of the Freemasons, issued an order prohibiting any religious, men or women, from Portugal to land in Brazil. Strong protestations appeared everywhere against this order. Several newspapers were bitter against it, and qualified the act as tyranny. A large number of noble ladies called on the President of the Republic, and asked him to recall the order. A Benedictine Friar, who had formerly been in the United States, sent a cablegram to Mr. Taft praying him to receive the religious, whom Brazil would not harbor. Mr. Taft replied promptly that he would do it most willingly provided he were informed beforehand of their arrival.

All the Bishops and Archbishops protested and demanded the repeal of the tyrannical edict. Many deputies in both houses urged it. At last the Supreme Court intervened and declared the government order illegal.

Meanwhile two Portugese Jesuits arrived at Rio de Janeiro in an English steamer. They were told they could not land. This was on the 7th or 8th of November. The steamer remained fortunately in port for three days. The Fathers were resigned and ready to go to Buenos Ayres, but on the third day a Catholic gentleman, who had been loud in his protests in the Senate, obtained from President Fonseca secret permission for the Portugese Fathers to land. At eight o'clock in the evening he quietly took them off the steamer and conveyed them in his automobile to our new college on the opposite side of the city, on San Clemente street. The next morning at six o'clock the Fathers started for San Paulo without being observed.

It seemed that all was well. But it so happened that a reporter on the preceding night had noticed the Fathers, and

suspecting who they were, asked the chauffeur where he came from, who were the two gentlemen in the automobile, &c. The chauffeur assumed that he did not know.

All these details appeared the next morning in the newspapers, and public interest was aroused as to whether the two exiles had landed and where they were.

These reporters determined to discover the truth. One of them asked the porter of the college, who were the gentlemen who had arrived the night before, and were they still at home. The porter assumed he did not know. He did not even know who the gentlemen were. A little later another reporter came to the college, disguised as a gentleman, and said that he had a letter for Rev. Father————. This Father was really one of the two who had landed. The reporter was told that the Father was not in; but he could leave the letter there for him. The reporter refused and went away.

The third reporter came at night, disguised as a very particular gentleman. Admitted into the parlor, he asked to see the Superior of the house. He was told that the Superior was unwell, but would receive his message whatever it was. The reporter then said that Mr. Candido Morales, this is the gentleman who had taken the Fathers from the steamer, wished to know whether the Fathers were well and contented. When told that all were grateful to Mr. Morales and that all were well in the house, excepting the Superior, this reporter went away without further satisfaction. The following morning their newspapers were full of what they had done.

It was after these incidents that the Supreme Court pronounced its decision against the President's edict. While all this was happening two other Fathers from Portugal were on the sea, intending to go to Bahia, when the Archbishop was expecting him. He had been asking for a long time for Jesuits for his diocese. When the Fathers learned at Pernambuco that they would not be allowed to land, they wrote the Archbishop that they would go to Buenos Ayres, and asked him to let them know if any change took place in regard to the prohibition of the President. The decision of the Court was given in the meantime, and the Archbishop at once telegraphed to our Superior in Rio, and when the two new exiles arrived, they were met at the steamer by Mr. Morales, who, conducted them without further difficulty to our college. This was the 14th of November, On the 15th they left Rio and came to Novo Friburgo, where they are resting before going to Bahia. I hear that in a few days three or four more exiles will arrive at Rio.

CALIFORNIA–ROCKY MOUNTAIN PROVINCE. *Santa Clara College. Father Ricard and Sunspot Discoveries.*—Prof. W. T. Foster of Washington, D. C. in his latest weather report

paid a high compliment to Rev. J. S. Ricard of the Santa Clara College Observatory. "It is believed" he said, "that the cause of sunspots and their relation to our earthweather have been found, and an effort will be made to utilize these discoveries for the benefit of the human race. The cause is not in the sun, as is generally believed by astronomers, but is found to come from the changing relative positions of the sun and major planets.

"Prof. Jerome S. Ricard, in charge of the astronomical observatory in connection with Santa Clara College at Santa Clara, near San Francisco, is making a special study of sunspots and their relations to earth phenomena. Prof. Ricard is not trying to prove a theory, but is trying discover facts, and therefore his investigations promise to be valuable to the human race."

CEYLON. *Galle. Golden Jubilee of the Rt. Rev. Bishop Van Reeth, S. J.*—The public celebrations of the fiftieth Anniversary of the entrance into Religion of the Right Rev. Dr. Joseph Van Reeth, S. J., Bishop of Galle, came off the 2nd of October, 1910. That day had been looked forward to with great eagerness by the Catholics of Galle, and when it did come, they proved, by the generosity and enthusiasm which they displayed, how sincere and childlike were the love, reverence, and esteem they entertained for their beloved Bishop. The poor, whom Bishop Van Reeth loves so much, were the first to benefit from the Jubilee. On Friday afternoon alms and cash were distributed to over 600 poor assembled in the Sinhalese school hall. From early dawn on Saturday the Catholics of the town and boys of St. Aloysius College were busy making preparations for the morrow. In the evening the church and its premises, the episcopal residence and road leading to the church presented a festive appearnce. The interior of the church was profusely decorated with garlands and bannerets, while outside hundreds of flags among them the Papal, Belgian, and the British flags—fluttered gaily in the breeze. Long before dusk the firing of guns announced the great day. By 6.30 the church both inside and outside, the Bishop's residence and most of the houses of Catholics were ablaze with light. At 7 o'clock Pontifical Vespers were sung by His Lordship assisted by the secular priests of his diocese—viz., the Rev. Fathers H. Duven, V. H. Fernando, A. N. Fernando, W. Wickramasinhe and J. Wijetunge. The gathering in church and out of it was very large. The singing was supplied by the church choir under the able direction of Brother P. Verbrugge. After Vespers there was a magnificent display of fireworks, the Goanese Orchestra of Colombo playing meanwhile a slendid selection. The gathering broke up at 10 o'clock.

The following day low Masses were said from an early hour. There was a very large number of Communions. After the low Masses, the above mentioned secular priests came to offer their congratulations to his Lordship, Father V. H. Fernando voicing the sentiments of all. At 8 o'clock there was Pontifical High Mass, Father Vincent Fernando being the Assistant Priest. Fathers Duven and Alfred Fernando, Deacon and sub-Deacon of the Mass, and Fathers Wickramasinhe and Wijetunge Deacons of Honor. The church was completely packed, and hundreds of people had to stand outside. Mass being over, the Catholics of Galle came in a body to offer their congratulations to His Lordship.

COLUMBIA. A modus vivendi has lately been established between Ours and the National government which will insure the permanence and legal status of the Society in Columbia for eighteen years, with the privilege of opening colleges and giving degrees which have to be recognized by the State Universities.

The Society on its part agrees to give gratuitous instruction to five hundred students (at present there are more than six hundred) in all the branches proper to secondary education. The Government cannot interfere in the direction of studies by imposing texts or suggesting particular subjects, nor occupy foundations, nor sequestrate funds for military purposes in time of war. Furthermore, apparatus destined for technical work in the colleges has been declared free from impost or duty.

After the agreement had been approved in Cabinet session, it was signed by the President of the Republic, by the Minister of Public Instruction, and by the Rev. Superior of the Mission. But when the decree was published officially the Liberals made a great outcry, and in order to register their protests called a public meeting which took on such a rebellious charater that it had to be dispersed by force. They then sent to Congress, which was in session, an energetic protest and a demand that the agreement with the Jesuits be annulled as contravening the laws.

Congress appointed a commission composed of various Liberal members and a few Conservatives, but they failed to discover anything in the agreement contrary to the laws.

Despite the activity of the opposition the Cabinet felt itself bound in honor to push the measure through, and accordingly submitted it for the approbation of Congres. The Minister and our friends labored to such good purpose that the agreement was approved after the first debate.

Our adversaries then moved the discussion of every detail of the agreement. This was done, and a parliamentary battle was waged over every clause. However, the agreement was passed in its entirety; some of its clauses unanimously, the others by large majorities. But the final victory yet remained to be gained, and that under extraordinary circumstances.

The 6th of August was the anniversary of the founding of Bogota, and of course there was to be no session of Congress on that day. On the other hand it was the last day in office of the President and his Cabinet. Our friends were more vigilant than ourselves, for the President purposely hurried through the public festivities, got into communication by telephone with the President of Congress and made sure that a session would be called that same afternoon. The Minister, Señor Flores, worked for the same purpose.

In the session that followed our defenders were thunderstruck at the uproar occasioned by the last clause of the document, which made all the articles of the agreement null and void unless approved by Rev. Father General, our enemies claiming that it was an indignity and a humiliation to make the proceedings af a National Congress depend upon the nod of a Jesuit. All was settled however by a hurried note which Rev. Father Superior sent to Congress showing that he had full authority to act in Father General's stead, and sign the agreement. Meantime our great defender, Señor Holguin y Caro, offered before the assembly to send a cablegram to Rome and took upon himself to guarantee on affirmative answer. They then proceeded to the third and final debate, and in the final vote all our friends and enemies, one excepted, approved of the agreement. A few moments afterwards it was signed by the President of the Republic in the name of the Executive power.

ENGLAND. *Oxford. Pope's Hall.*—Only one "freshman" came up this year. He is taking the Honors Course in classics. On Oct. 27th, two old members of the Hall, one of whom as an undergraduate won the Lothian prize for an historical essay, came up to have the M. A. degree conferred; and one, who finished his course last year with a second class in "Greats" came up for his B. A. The total number of M. A's, trained in this Hall, who now appear in the University Calendar is 15; of B. A's, 8.

On Nov. 3rd, the exiled King, Manuel of Portugal, and Queen Amelia, accompanied by the Duke of Orleans, paid a quiet visit to Oxford. They stayed a considerable time, going to see several of the Colleges, the Bodleian Library, and other places of interest; and also our Church in the Woodstock Road.

Father Joseph Rickaby is this term giving once more the weekly conferences to the Catholic undergraduates at Cambridge University.

GERMANY. *The German Bishops and the Jesuit Mission in Japan.*—The Archbishops and Bishops of Germany, assembled last August at Fulda for their annual conference, prepared a joint pastoral letter which was to be read in all the churches of their respective dioceses.

The burden of their address was the new Institution of learning (the Jesuit College) which the Holy Father in his

Jubilee year had founded in Tokyo, the capital of the Japanese Empire. The faithful were earnestly exhorted to contribute generously to the foundation and maintenance of this important enterprize. For this purpose the assembled prelates ordered a collection to be taken up in all the churches of their dioceses.

The pastoral letter was read in all the churches on the first Sunday in Advent, and the collection was taken up the next Sunday, the day after the feast of the great Apostle of Japan.

INDIA. *Kurseong. Bengal. St. Mary's Scholasticate. Academy for the Study of Indian Subjects. 5th Annual Report, 1910.*—The following list of subjects treated at the twenty-two meetings of our 'Indian Academy' will give in a nutshell an idea of the useful work done this year.

A. *Religious:*—Karma and free-will.—Vedanta and Vaishnavism.—Transmigration.—The evolution of Hinduism.—Common points of Hindu Schools.—Diocesan Conference (anglican) in Madras.—Origin and character of the Bible, (according to an article in the 'Indian Review').—Protestants versus Caste.—Lamaism.—Parseeism.—The Bible and the Koran.

B. *Mission History:*—The Padroado in India.—Caste and Catholic missionary enterprise as compared with the alleged abolition of caste by Buddha.

C. *Legal,-Political and Economical:*—The Government of India.—When can children choose their religion in India.—The Pauline dispensation in British India.—Marriage among the Hindus.—The History of the land question in Chota, Nagpore.—Slavery in Malabar.

D. *Ethnology:*—Castes in India: 1°. Is caste a religious or a social organization?; 2°. Has the caste system been beneficial to India?; 3°. What is the origin of the caste system?—The Uraons.

To these subjects may be added. 1°. "A Communication" on "Scientific work or the Methodology of Academic study," according to Father L. Fonck, S. J.;—and 2°. an essay on "Missionary Industry."

Notes.—Rev. Father Charel, Provincial of Toulouse, left last August, with Mgr. De Laune and Father de Villièle and some tertians for Madagascar. The Provincial of Champagne visited the mission in China. It takes thirteen days to make the trip from Paris to Tien-Tsin.

JAMAICA. *Kingston. An Appeal.*—a. *Our Needs.* The great need in every mission field, where the laborers are few, is the help of zealous and intelligent *Catechists*, men who in the absence of the priest, will hold religious services, teach school, assemble the faithful on Sundays and feasts, teach them the prayers, the creed and the commandments, catechize the children and prepare

them, as well as the adults, for the worthy reception of the Sacraments, visit the sick and pray over them, look after the poor and perform other offices of the same kind. This is no new institution. It was the help of Catechists that made the efforts of St. Francis Xavier so successful, and it is this same help which our missionaries in China and other lands employ to-day.

b. *Why these Catechists?* In Jamaica there are only eighteen priests for the whole island with a population of over 800,000. The 20,000 Catholics are for the most part very poor. Owing to the scarcity of laborers it is impossible for the priest to visit his mission stations oftener than once a month, and in many cases only four times a year, whilst not a few are deprived for a whole year of the consolations of their holy religion. In vain do Catholics, scattered through the mountain districts, and even Protestants, appeal to the Bishop to open mission stations in their midst. The only consolation he can offer them is: "Have patience, the good God will provide."

In the meantime, Catholics, taking occasion of the prolonged absence of the priest, deem it an excuse to attend the Protestant chapels, with which the island is dotted all over, the children go to Protestant schools, and thus whole families are lost to the Faith, whilst new conversions are rendered impossible. All this loss is due to the scarcity of priests and the want of Catechists to break the bread of life to these famishing souls and to bring those who are not of the fold into the arms of the Good Shepherd. The help of Catechists is indispensable for the success of the mission work.

c. *Requirements*, or what it will cost to train and afterwards maintain a Catechist in Jamaica? After long experience it is not difficult to answer this question. With $200 per annum a respectable and bright young man can be found to devote himself to this apostolic work. If, therefore, anyone gave $5,000, he would establish a fund that could train and support a Catechist for all times. Could this sum be better spent?

d. *Spiritual Favors.* It is proposed to divide the Contributors to this great work into *Founders*, or those who give $5,000, *Patrons*, those who contribute $1,000, and *Benefactors*, those who give according to their means. The Bishop pledges himself to say one Mass a week for all founders, and one Mass a month for all patrons, and all contributors will have a large share in all the prayers and good works of Jesuit Fathers throughout the world.

All contributions may be sent to the Very Rev. J. F. Hanselman, S. J., 30 West 16th Street, New York City., or to the Rt. Rev. J. J. Collins, S. J., Vicar Apostolic of Jamaica, Kingston, B. W. I.

✠ J. J. Collins, S. J.
Bishop of Antiphellos and Vicar Apostolic of Jamaica.

JERSEY CITY. *Saint Peter's College.*—Thursday, September 1st, 1910, was the day set aside for the competitive examinations for two scholarships. One of these scholarships was established last year by the Knights of Columbus. Sixty two boys, many of them graduates of the Parochial and Public Schools of the city and neighboring towns, reported.

This year for the first time in the history of Saint Peter's Parish, a Holy Name Society, representing the Mother Parish of Hudson County, appeared in the annual parade on Sunday, October 9th. Well, indeed was Saint Peter's represented. More than five hundred men were in line. On this day many of the College Boys of the upper classes gave evidence of their devotion to the cause of clean speech by marching with the societies of their respective Parishes.

Golden Jubilee of Father Francis Casey, S. J.—On July 26th, 1910, Rev. Francis Casey, Spiritual Father of our Community, celebrated the fiftieth anniversary of his entrance into the Society. As it was the Jubilarian's wish to celebrate the day in a quiet and private manner, few, outside the members of the Community, knew about it; for Father Casey argued that as he had received all good graces and gifts during the time spent with his religious brethren, so now he desired to enjoy with them the fruits of his life of fifty years as a Jesuit. On the morning of the day Father Casey said Mass in the Domestic Chapel. No one was present except two Brothers, for the few Fathers who were at home were engaged with their own Masses. The Scholastics were at Keyser Island. Letters of congratulations were received, and at dinner Rev. Father Provincial, Father Socius and a few visiting Fathers were present. The Sisters of the two neighboring convents sent their congratulations together with little tokens of remembrance.

MEXICO. *Guadalajara.*—Just before the celebration of the Centenary of Mexican Independence, the Governor of the Province of Jalisco said in the course of a lengthy conversation with Father Rector and Father Minister: "The Government has full confidence in the Jesuit Fathers."

Mexico City.—Father Ricardo Cirera, director of the observatory of the Ebro in Spain and delegate at the last Astronomical Congress held in California, lately visited the City of Mexico. He was met at the station by representative scientists who were sent by the Secretary of Agriculture. The Father, in order to stay with Ours at the college, had to refuse the apartments that were placed at his disposal by the government. A special session of the Mexican Astronomical Society was called in Father Cerera's honor, and in the course of the meeting every speaker had some tribute of praise for the Spanish Jesuit's scientific work. Father Cirera's suggestion for the formation of a Spanish-American

Astronomical Society was received by the Astronomers of the capitol with great applause.

Apostolic Schools and the Mexican Province.—There are at present in the province forty-six subjects who have come to us from apostolic schools in France, Belgium and Italy. Twenty-six are priests, nineteen are scholastics, and there is one coadjutor. From the school of Poictiers we have one, from Bordeaux two, from Turnhout two, from Amiens three, from Avignon nineteen, and from Monaco nineteen.

Missouri Province. *Chicago. Loyola University. The Medical School Among the First in Rank in Chicago.*—In reporting the meeting held at the Physicians' Club on Friday evening, December 2nd, the Chicago Tribune gave the following:

Dr. Arthur Dean Bevans, chairman of the council on medical education of the American Medical Association, said that after five years of investigation the council had decided that only six medical schools out of sixteen in Chicago were entitled to places of first rank.

The names of colleges mentioned are:

Hahnemann, Loyola, Rush, Northwestern, University of Illinois, Valparaiso.

The above statement by Dr. Bevans, who is chairman of the Council on Medical Education in the United States and who therefore speaks with accurate knowledge and the greatest authority comes as a decided vindication of the medical department of Loyola. There was so much criticism during the past year of medical colleges and medical education, and the schools of Chicago were so severely taken to task, that many were misled even in regard to those institutions which were doing good work. The authorities of Loyola knew that their school was doing work which would entitle it to a high grade. The equipment, the new laboratories, the number of expert and special professors left little to be desired for a high class institution. The authorities therefore feel that justice has been done to the school.

Announcement of the Department of Engineering.—In opening its school of engineering and preparing its courses of study, Loyola University has been able to profit by the experience of other institutions. The system which Loyola will follow has met with success in Cincinnati, Pittsburg, Milwaukee, etc.; although in each of these cities the schools have varied their methods so as to utilize to the fullest extent the local advantages.

The student will devote his entire time during nine months to theoretical work, which will, however, include field and laboratory exercises. He will spend the remaining three months of the year as an employee in some shop, or with some surveying or construction party, where he will be able to observe the application of the theories mastered in the

class-room. Leading practicing engineers of the country have come to recognize the fact that more can be gained in a real shop than in one conducted by a university. This combination of school and factory, of theory and practice, has given the most satisfactory results. No institution, even with the most ample resources, can hope to equip and operate a shop that will take the place of a manufacturing plant conducted on business principles.

The dean of the department of engineering and his several assistants will devote their entire time to teaching and supervising the work of the students. In addition to the regular staff there will be a number of lecturers chosen from the various manufacturing and engineering firms of the city. This association of practical and theoretical men in the class and lecture room, the interchange of experience and the discussion of real difficulties, the stimulus given to study by the frequent intercourse with those in actual business—all this will tend to give Loyola an exceptionally strong faculty, and one that is calculated to secure the very best results.

Students' Eucharistic League.—The Greek word *ΙΧΘΥΣ* has been adopted as the emblem of the Students' Eucharistic League. This monogram of Christ is an expression of faith in the Real Presence and of loving devotion and loyalty to Jesus, our Eucharistic Lord and King.

THE EUCHARISTIC LEAGUE REGULATIONS.

I.

The end of the Eucharistic League is to promote and foster the practice of frequent Communion, according to the intention of our Lord and the desire of the Church. "Give us this day our daily bread."

II.

To be a member of the League and entitled to wear its badge one must approach the Holy Table *at least* once a week.

If, on account of sickness or for any other reason, a member is occasionally unable to communicate, he does not lose his membership.

III.

The badges are not sold or given to the members, and always remain the property of the League.

A member is entitled to wear the badge only so long as he keeps up the practice of communicating at least once a week. If at any time he wishes to give up the practice (as he is always free to do), he is bound in honor to take off the badge and to return it.

It is earnestly hoped that no Catholic will accept and wear the badge bearing the sacred monogram of Christ, unless he has the serious intention to receive our Lord in Holy Communion at least once a week.

IV.

Those who wear the ΙΧΘΥΣ profess a special love and devotion to our Lord always present in the Tabernacle. Therefore, He has a right to expect from them great reverence in church and chapel, especially during Mass.

Consistency, honor, and loyalty to our Lord require that on all occasions members of the League should avoid improper places, bad companions, profane and immodest conversation, and whatever would bring dishonor to the monogram of Christ worn publicly on the breast.

V.

The special feast of the Eucharistic League will be the Feast of Corpus Christi. On that day the Holy Sacrifice of the Mass will be offered for the members.

VI.

On the death of any member of the League all his feliow members will offer Holy Communion for the repose of his soul.

The members should also pray for one another in their Communions and for the benefactors of the League.

Reception to Cardinal Vannutelli by the Pupils of Holy Family Schools.—In response to the thoughful request of the Most Rev. Archbishop all the pupils of the Holy Family Parish Schools assembled on May, near Twelfth street, to offer their respect and filial homage to His Eminence Cardinal Vannutelli, who passed through the parish in an automobile tour of the city.

When the automobile of the Cardinal came to a standstill, three pupils of the school advanced to welcome in the name of their schoolmates their distinguished visitor. A bouquet of flowers and a spiritual bouquet were naively presented, and his Eminence, smiling, blessed the little donors, who kneeling, kissed his ring. The Cardinal was so impressed with the demonstration that he stepped out of the automobile and walked before the children, all of whom knelt on the sidewalk and clasped their hands as he, passing, blessed them.

When his Eminence came to the faculty of St. Ignatius' College, assembled at the Sodality Hall, he greeted each individually as one after another kissed his ring.

Cincinnati. St. Xavier's College. Holy Communion.—The captains of the Royal Guard reported a total of 1461 Communions during the month of October, a substantial increase over 959, the September total. Kind friends have donated to this association a beautiful illuminated roll-call, which hangs prominently near the student's entrance.

Minnesota. Mankato.—Only two days before Christmas, and while the good people of Madison Lake, a small town outside of Mankato, Minnesota, were least dreaming of harm

a cruel fire broke out in their midst which sweeping over the town reduced it to ashes. When the smoke of the conflagration had cleared away not a building was to be seen standing but the Jesuit parish church and school. The destroying element merciless in consuming the dwellings of the inhabitants respected the monuments which represented zeal for religion and Catholic education.

Christmas day dawned upon a saddened people who came through the black ruins of what had been their homes to attend the Christmas-Mass and sermon. What consolation was their Pastor, Father Spirig, S. J., to offer his homeless flock? Their poverty and destitution that morning were real, real as those of the Babe of Bethlehem.

Seldom perhaps had a Christmas preacher a more urgent call upon him, to make a living reality to his people of the stern fact of the Holy Family in the Cave, and the Saviour of the World in a manger.

Prairie du Chien. Fire at the College.—The servants' dormitory of the Sacred Heart College, Prairie du Chien, Wis., was totally destroyed by fire, Dec. 8th, from an unknown cause. The loss of the building with furniture is estimated at $4,000. Money, watches and personal effects of the servants, and $600 were also destroyed. An insurance of $560 was carried on the building. The dormitory, a brick building, was a part of the old Clark estate, a landmark of the city, and was located on the college grounds several hundred feet south of the main buildings.

NEW ORLEANS PROVINCE. *New Orleans. Laying of the Corner Stone of the New University.*—A memorable occasion in the history of New Orleans was celebrated in a befitting manner Sunday afternoon, Nov. 13th, 1910, when the laying of the corner stone of the University took place in the presence of the most distinguished Catholic assemblage ever gathered at one time in this city. To Archbishop Blenk, the beloved head of the Catholic archdiocese of this city, was assigned the honor of laying the corner stone, a ceremony carried out in every detail with all the pomp and circumstance for which the Catholic Church is noted. Bearing the Papal Benediction with which to bless the inauguration of this great Catholic undertaking in behalf of education and of religion was the Papal delegate, Archbishsp Diomede Falconio. There were eleven bishops present.

Seated on the platform, beside the visiting prelates and practically all of the Catholic clergy of this city, were Gov. Sanders and Mayor Behrman, both of whom made addresses of welcome and took part in the formal ceremonies of the laying of the corner stone. Surrounding the decorated platform from which the addresses were made was a concourse of people, the crowd being estimated at 3,500. Among the crowd were some of the most prominent Catholic men and

women of New Orleans, only a comparatively few being lucky enough to find seats on the platform.

Coincident with the laying of the corner stone was the breaking of ground for the Louise C. Thomas memorial hall, which will be the second of the group of buildings that will eventually comprise what will be known as the new University.

Archbishop Falconio pressed the button that released the pile driver, which went down with a thud.

Huge pile drivers, ready to proceed with the construction of the foundation of the new buildings, gave some faint idea of the plan upon which the University buildings will be constructed. From the tops of the pile drivers a rope stretched, to which were strung the American flag and a Logical Point badge, the latter in honor of T. P. Thompson, chairman of the reception committee.

Conspicuous among the general decorations of flags and bunting were the Papal colors, in honor of Archbishop Falconio, the direct representative of Pope Pius X. The benediction bestowed by the Papal delegate at the end of the ceremonies was received standing and amid profound silence on the part of all gathered on the grounds. Among the crowd were many non-Catholics attracted by the brilliancy of the assemblage and the fame of the orators who graced the occasion with their eloquence.

The principal address was made by Right Rev. James A. McFaul, bishop of the Diocese of Trenton.

President Oxnard, in the short address that he made, gave credit to Father Biever for his untiring efforts as actual director of the work that the Jesuit Fathers have been doing toward founding the University.

Gov. Sanders and Mayor Behrman also praised the work done by the Jesuits. Tribute was also paid to Very Rev. J. F. O'Connor, S. J., Provincial of the Jesuit order in New Orleans, who selected father Biever to carry out the great Jesuit project, and who has lent him every aid and encouragement.

The contents of the copper box were as follows:

Cross, blessed by Pope Pius X; medals of B. V. M., St. Joseph, picture of Pope Pius X, names of ecclesiastical and civil authorities, names of members of the Marquette Association, names of benefactors and founders, names of the members of the college faculty, history of the Jesuit Fathers in Louisiana, history and character of the Marquette Association, logical point button of the Panama Exposition, newspapers of the city, and a letter from President Taft. The letter of the President was in answer to one from Father Biever, in which he told the President that the Jesuits of New Orleans had honored themselves by placing his

name in the corner-stone of the university, as being erected while he was President. Mr. Taft replied that he felt very much honored at having his name placed on the corner-stone of a building of the Jesuit Fathers.

NEW YORK. *St. Francis Xavier College.*—Rev. Charles B. Macksey, S. J., Professor of Philosophy in St. Francis Xavier College, New York, has been called to Rome to fill the chair of ethics in the Gregorian University. Father Macksey was formerly professor of special Metaphyscis and Theology at Woodstock College.

Kohlmann Hall.—The subscription list of the *Messenger of the Sacred Heart* is still growing. The last record in the LETTERS was for June, 1909, when 103,000 copies were printed. In December of that year there were 115,000 subscribers; in June, 1910, there were 125,000. For January, 1911, it was necessary to print 150,000 copies. The Editor is grateful for the kind interest manifested by Ours in the growth of the circulation and for much help and encouragement from many quarters. The secular clergy are also ardent supporters of the *Messenger*. One Rector takes 800 copies every month and sees that every family in his parish gets a copy.

During the first year of its publication, the sale of Father O'Rourke's book "Under the Sanctuary Lamp" amounted to 13,000 copies. By January 15th of this year 78,000 copies of the *Almanac and Calendar* were disposed of. The Aposship of Prayer was established in 200 new Centres during the year 1910, and 6000 Diplomas were issued to Promoters. The number of aggregations to the Apostleship is the more remarkable, because in many dioceses almost every church is aggregated. It is gratifying to note the large number of Promoters received at some of our colleges, notably Holy Cross College, Worcester, with sixty Promoters, and Boston College with fifty-eight.

Blackwell's Island. Memorial Tablet to the Late Father Blumensaat.—A marble tablet to the memory of the Rev. Herman Blumensaat, S. J., was unveiled November 27, 1910, in the new Catholic chapel in course of construction on Blackwell's Island, New York City. Father Blumensaat, who died May 11, 1901, was for fourteen years chaplain of the city's wards in the institutions under the Department of Charities. The tablet is the gift of the physicians on the island at the time of Father Blumensaat's death, and has been held during the intervening years awaiting the building of the chapel, which was originally his project. Present at the exercises were Commissioner of Charities Michael J. Drummond, and Frank J. Goodwin, representing the Department; Thomas M. Mulry, President of the St. Vincent de Paul Society and former Commissioner of Charities; Henry

Heide, trustee of the Emigrant Industrial Savings Bank; Frank J. Gannon, President of the Catholic Club; the Rev. David J. Hearn, S. J., Pastor of St. Ignatius' Church; Justice Edward B. Amend and Professor Charles G. Herbermann, editor-in-chief of "The Catholic Encyclopedia."

Henry Heide and Herman Blumensaat, then a layman, came to this country together as young men, and before the latter entered the priesthood were partners in business. As a priest Father Blumensaat was sent to Blackwell's Island thirty years ago. He remained there continuously for fourteen years, except for the period when a cholera epidemic threatened in 1892. He then went to the temporary hospital on Fire Island and ministered to the quarantined sufferers. There is a Catholic population of 2,300 on the island. The chapel will seat about 1,500, with accommodations for about 200 more in cripple chairs. At present services are conducted in a loft in one of the old buildings. The Jesuits have been in charge of the city institutions on the island since 1853.

Father Vaughan's Sermons.—While in New York Father Bernard Vaughan preached sermons in the Cathedral and St. Ignatius' Church before immense congregations. At St. Ignatius' Church he was obliged to deliver an extra serman outside the church to those who could not gain admittance. In Brooklyn he delivered his famous lecture on Blessed Joan of Arc in the Academy of Music. The hall was crowded.

Curious Item from "America,"—The political upheavals which marked the experience of Portugal during the past year have been the occasion of renewed illustration of a historical complexity difficult to understand and more difficult to explain. Why does it happen that in the excesses following revolutionary outbursts the members of the Society of Jesus are generally the first to be called upon to bear the brunt of the ills accompanying them? It is so rare an experience to find a kindly reference to that body in non-Catholic periodicals, that one takes genuine pleasure in quoting the following from the *Reunion Magazine* of London:—

"We are so much in the habit of hearing only abuse about the Jesuits from those outside the Church that it is with not a little surprise we read that an Anglican clergyman has suggested that a Jesuit order be formed in the Anglican Church. The clergyman who fathers this unusual idea is the Rev. Forbes Phillips, and he makes a strong plea for it. 'The Society of Jesus,' he says, 'has lived and flourished in spite of lies and the calumnies by which it has been attacked. It has come out of some of its battles with cruel wounds, it has suffered at times from the Judas within the Brotherhood, but still its banner flutters above the battle, still it draws

strength and renewed youth from that mystic realm of spiritual forces where life processes have their beginning.' "

PHILADELPHIA. *St. Joseph's College. Corby Statue Unveiled at Gettysburg.*—On October 29th, 1910, at Gettysburg, Pa., in the presence of several thousand survivors and friends of the Irish Brigade, which participated in the battle of Gettysburg, the memorial statue to its chaplain, Rev. William Corby, C. S. C., was unveiled and dedicated with appropriate ceremonies.

The memorial statue, a bronze figure of the priest in the act of pronouncing absolution to the entire brigade, stands on the very rock whereon the priest stood when, a few moments before one of the most crucial charges of the fight was to be made, he performed the religious rite, general absolution, which has gone down in the history of the battle of Gettysburg as one of the most impressive incidents of the three days' battle.

The ceremonies were without any attempt at ostentation. Hundreds of the survivors of the Irish Brigade and other regiments who witnessed the impressive incident gathered at the monument and listened to addresses by Rev. Charles Lyons, S. J., president of St. Joseph's College, Philadelphia, and by Henry A. Daily, president of the Catholic Alumni Sodality, of St. Joseph's College, Philadelphia. Mr. Daily turned over the memorial to the National Park Commission. The movement to collect funds for the statue was started and carried out by Mr. Daily and the Alumni Sodality of St. Joseph's College. The Sodality director was Father Singleton, S. J.

Confirmation in the Penitentiary.—Sunday, November 20, 1910, was a memorable day in the lives of fifty-three inmates of the Eastern Penitentiary, who, through the reception of the sacraments of Confirmation and Holy Communion, were brought to a happy realization of the truth that, for the soul at least, "stone walls do not a prison make." Fifteen of the number confirmed are converts, who were baptized but a few weeks ago by Rev. Michael A. Noel, S. J., of the Church of the Gesu, who is the Catholic chaplain of the Penitentiary. Of the converts, one is a Chinaman and nine are Negroes. In all there were more than a half dozen European nationalities represented.

This was the second administration of confirmation in the institution. Archbishop Ryan officiated there in June, 1902. On November 20th, Bishop Prendergast was the confirming prelate, and he was assisted by Father Noel, S. J., Rev. Charles W. Lyons, S. J., Rev. Joseph J. Kaulakis and Rev. Francis C. Vlossback. James A. Flaherty, Esq., and Augustus A. Boyle, of the American Society for Visiting Catholic Prisoners were the sponsors. The president of the Board of Prison Inspectors, Murrell Dobbins, and the warden

of the Penitentiary, Robert J. McKenty, cordially welcomed the officiating clergymen and rendered every possible aid in the impressive ceremonies. The members of the American Society for Visiting Catholic Prisoners, under the lead of their venerable president, Mr, P. H. Spellissy, and their indefatigable secretary, Mr. James Mackey, were present.

An improvised altar was provided in the rotunda, from which all the "blocks" of the building radiate. Promptly at the appointed hour Bishop Prendergast, robed in full canonicals and attended by the assisting priests, entered the rotunda from the warden's office. Preceding the confirmation the Right Rev. Bishop, in a beautiful and edifying address, instructed the candidates on the nature of the sacrament they were about to receive. Father Lyons delivered the sermon. The vocal music was rendered by the choir of the Church of the Gesu, and the accompaniments by St. Joseph's College orchestra.

PHILIPPINE ISLANDS. *Manila. Illness of Father Lynch.* Father Lynch arrived here from Mindanao on October 24th, a physical wreck. He was at once put under doctor's treatment. After careful consultation by three of the best American doctors, it was decided that he must be operated on without delay for cancer of the lip. On Friday, October 28th, the operation took place; the glands under the right and under the left jaw and under the chin were removed, also about an inch of the lower lip on the left side. He suffered very much for a few days after the operation, but appears to be doing well now, the sixth day. The doctor believes that the trouble will not return, though he can give no security of this.

It has been said that Alaska is the hardest mission of the Society; if so, Father Lynch's mission among the wild men of Davao, runs it a close race for the honors of second place. How he stood what he did, especially during the past three and a half years is hard to understand. Passing over exposure to tropical sun and rains, there was the loneliness and the danger of the solitary white man travelling on foot, or in narrow dug-outs over hundreds of miles of country, baptizing and instructing the abandoned tribes of Manobos, Bagobos and the rest. Carrying no provisions—nothing but his altar and an extra cassock, it is hard to realize how he lasted at it so long—often with no other food but the rice which he could get from the tribesmen. It is no wonder that he has the name among the Fathers here of a true missionary.

In a letter received at the beginning of the year it is said that Father Lynch is very much better, and that he has gone into the hill country to rest and recuperate.—*From a Correspondent.*

Trouble over the Transfer of SanJosè College.—There has been a lot of trouble about the transfer of the San Josè College. I don't think we have it yet. There was a lot of scandal connected with the affair. The Dominicans said they couldn't run their medical school without the Estate, and so closed the college of medicine and pharmacy. The students went on strike, not without strong suspicion of having been put up to it by others. They threatened to use violence, and would perhaps have used it against the Delegate and ourselves only that the police were called out and kept a constant guard. By an order from Rome, the medical school was reopened and the students went back to class. The next move was a suit against the Delegate (as the Pope's representative) for $58,000 loaned to the San Josè estate by a certain Sugar Company.—*From Letter of Father Philip M. Finegan, S. J.*

Vigan. The Case of Father Thompkins and the Protestant Minister, Lord.—The 17th of July, (Sunday) was quite stormy, and although no rain was actually falling at half past three in the afternoon, the sky was very threatening and Father Alfonso determined not to have Catechism in the Cathedral. About four o'clock, however, Father Thompkins accompanied by one of the Seminarists, went to the Cota catechism, and suspecting that the protestant minister might have gone to Ayusan, Father Thompkins determined to go to the latter place, after he had dismissed the Cota catechism. The roads were in a terrible condition on account of the rain. After passing the barrio of Pagbantayan, —a barrio about midway between Cota and Ayusan, the Father met two or three men returning from Ayusan who told him that the protestant minister, Lord, was there. Father Thompkins told them to continue on their way home, but they preferred to return with him. On reaching Ayusan Norte, about a mile distant from Ayusan Sur, Father Thompkins met the children of the former barrio returning also to their homes. He assembled them near the village school house, sang the Catechism hymns, proposed the questions in Catechism and then distributed to them the "Asistencias." As it was such a disagreeable day, he rewarded their fidelity by an *estampita*. He then sent them home, but *they didn't go;* all returned with him to Ayusan Sur. The road here was altogether impassible and some of the men opened a passage through a field. Reaching again the main road, on which the Catechism house is situated, Father Thompkins saw a crowd in front of the gateway opening into the house. In the midst of the crowd he soon recognized Lord, and the crowd, some twenty or thirty persons, were nearly, if not all, protestant. They divided into two groups as the Father approached; the latter was accompanied by quite a crowd of children and some grown persons, and all passed between the protestant files

and entered the yard without saying a word. All having entered into the house, the "O Maria" was begun. At once Lord and his party began an opposition hymn. At the conclusion of the "O Maria," Father Thompkins told Mr. Ablang, the Seminarist, to speak a few words to the children, while he himself returned to the road to see if there were any children who had remained behind. As he approached the singing protestants Lord ordered them to stop singing, and addressed some words to the singers. When the Father called two or three children, Lord cried out in Ilocano, "Don't mind him, you have your free will." The Father paid no attention, but continued his search for the "stray sheep and lambs," and Lord renewed the chorus. On the return of the Father, Lord again ordered the singers to stop, while he addressed a few more "complimentary" remarks to the Father, as the latter re-entered the yard through the double file of protestant men and women. It is well to note, that according to one report, Lord had begun his service at *three o'clock*, and it could have lasted only about an hour. It was nearly *six o'clock* when Father Thompkins reached the house. The determined purpose of the minister on this day was clearly to provoke Father Thompkins to quarrel. Returning to the house, the Father gave an instruction, which was interpreted by Mr. Albang. During the first fifteen minutes, he preached to an accompaniment of the protestants, who kept on singing, only about fifteen yards distant. Father Thompkins remained in the house nearly an hour, and even after dismissing the children, remained some ten minutes chatting with some old men. On nearing the gate, where the children were waiting, he was surprised to see Lord and company still standing there. He passed by without a word or even a glance at the minister, and contrary to his usual custom, did not begin at once the "O Maria," as he started home. However having gone some ten yards, the children began the "O Maria." Father Thompkins was at the head of the procession, and had never looked back. At the conclusion of the hymn, he asked in a loud voice, still walking: How many Gods are there? And the children answered. After asking three or four questions, something caused him to turn round, and lo! there was Lord in the midst of the children! When the Father put the question, "Is the Protestant church the church of Christ?" all the children shouted, No; and Lord at the top of his voice yelled, Yes. The procession had now reached the very muddy part of the road and Father Thompkins, followed by half the children singing as they went, re-entered the field through which they had passed on going to Catechism. Lord and the other children went on through the mud. The children and Father Thompkins emerged from the field, on a branch road, at right angles to the main road, over which Lord and the other children had con-

tinued. On emerging, the Father saw Lord and the other children waiting at the junction of the roads. Calling the children that surrounded Lord, and forming a group round himself, the Father asked for a last time the Catechism questions, called for Vivas for the Pope, the Blessed Virgin, the Catholic Church and Ayusan, and then sent the little ones home. As he approached the junction of the road he saw Lord still standing there, and as he passed immediately in front of him, perhaps not two feet distant, was startled by a yell from Lord, "Who is the proud man?" and the answering yell of *five* protestant pastors, of whose presence then for the first time Father Thompkins was conscious, "Thompkins." Again the yell in Ilocano from Lord, "Who is the bad priest," and the answer, "Thompkins." "Where does he come from?" "From the Seminary of the Jesuits." The Father did not stop, but continued quietly walking on. He had taken about twenty steps when he turned around to speak to the Seminarist who was just behind him and asked in a low voice, "Did you hear the word this man used, *Natangsit*, Proud." Lord had deliberately fallen in again at the heels of the Father, and as Mr. Ablang answered, yes, the minister, Lord, in Ilocano, also answered, "Yes, I said it." In the same low quiet voice the Father asked two more of his companions, who proved to be two of those he had met near Pagbantayan and had advised not to return with him, "Did you hear that word?" and they also answered, "Yes." The Father then, without a word to Lord, turned and continued his way homeward. That night he spoke to the Prosecuting Attorney, who later drew up the charge against Lord. The latter anticipated Father Thompkins with a charge of something Lord said had occurred *six weeks* previous, but which he could not prove in the Court on the 25th of August.

The charge made by Lord against Father Thompkins was that the Father had, in a discourse, called him a "meniroso." The charge was utterly false.

The outcome of both cases is given in the following letter from Father Thompkins.

After the Judge had read his sentence, declaring me free of the charge of which Lord accused me, he opened my case against Lord and his five companions. Lord's lawyer arose and in a long speech, or rather I should say sermon, praised the Jesuits and extolled the virtue of mercy, and concluded by begging the Judge to ask me to pardon Lord. The Judge refused to put the question, saying that the case was before the court, and the court could not interfere in the question of pardon.

The lawyer then asked the Court to dismiss the case, as there were several illegalities in the way in which the accusation had been drawn up. This motion also the Judge rejected. Then Lord's lawyer made a demand which was the real cause of the loss of my case against Lord.

The preceding day, the Lawyer had demanded the presence of our Right Rev. Bishop and our Father Rector as witnesses for the defense. The Judge had summoned the Bishop and Father Rector *sub pœna*, and both had signed the summons. That evening, however, the Bishop asked the Fiscal (Prosecuting Attorney) if he were obliged to go, and the Fiscal told him *no*. Supported by this authority, the Bishop absented himself on the following day. On the day of the trial, after the above mentioned "discourses," Lord's lawyer demanded the suspension of the trial on account of the absence of the Bishop. The Judge then suspended the case. Meantime reports had reached us that the lawyer wished only to make a comedy of the Bishop's presence by asking him some foolish questions. The Bishop sent a long telegram to the Governor General, stating the case. I think the latter did not answer directly the telegram, but sent one to the Fiscal to investigate the case, with the further instructions that the Bishop was not to appear. The resumption of the trial was fixed for the 13th of September. We heard that Lord's lawyer had done some telegraphing to the Governor General, or Attorney General, in Manila and other instructions had come to the Judge to hurry and finish the case. The case was re-opened on the 13th of September with a protest of Lord's lawyer on the absence of the Bishop. This the Judge overruled and the case proceeded. I was the first witness and made a very "bad break" in not remembering the day on which the incident occurred. I confounded this day with the day of Lord's accusation against me. Continuing, without being able to determine the date, I gave the history of the affair, and Lord's lawyer was not able to do anything with me in his cross questioning. The accusation read that Lord and his companions had called me *Proud*, and then there was a second clause, that they had said that the Jesuits were driven out of Spain. The *accusation* therefore was that Lord and his companions had called me *Proud*. The second clause was only an aggravating circumstance. It was this part however that Lord's party seemed to fear most and against which they had prepared their defense. I had only one witness—a Seminarist, my companion on the day of the affair. I felt somewhat like going through the floor when he testified that Lord had said, "The Jesuits were expelled three times from Spain by the Pope." In one or two other points, as to time and distance, he also disagreed from me, but in the main point of the accusation, he and I agreed, as did my second witness. We presented only two witnesses, as the Prosecuting Attorney had assured us that it was only a matter of presenting our case in this lower court, and that the Judge would declare that it exceeded his jurisdiction to decide, and would pass the case to the Court of First Instance. Lord's lawyer in summing up declared we hadn't proved

our point, that our witnesses had contradicted themselves, and therefore asked for the dismissal of the case. Our lawyer, he doesn't deserve the name, but we took him because the prosecuting attorney had offered him in the preceding case, scarcely said a word at the close, admitted that the witnesses had made *many* contradictions, but had proved the main point of the accusation. The Judge reserved decision. On the following Thursday—September 15th—I was called to hear the decision. I already suspected what it would be. Our lawyer at our summons, came to see Father Rector and me just before we went to the court. He made only one or two remarks, but I saw at once that he either knew or suspected the decision, and was perfectly satisfied with it, and seemed to expect we would be so too. He implied that the Judge had received a telegram from Manila, that he was all confused, that he was trying to save himself, etc. Reaching the court-room, Father Rector and I heard the sentence we expected. The sentence did not absolve Lord, but declared that we hadn't proved our case.

Of course Father Rector and I were very indignant. We felt that the decision was a piece of treachery on the part of the Judge, done to save himself. We did not know whether the prosecuting attorney had entered into the scheme, as he had given the counsel to the Bishop not to go. But later events made it clear that he had not. He has taken up the case and will carry it to the Court of First Instance. My fear is that Lord will get away from Vigan. He has been trying to leave since May, and was expecting his successor. The latter is now here, and Lord may leave before the summons reaches him.

P. S. Father Thompkins, of course, was acquitted of the charge brought maliciously against him by Lord. But Lord, Father Thompkins writes, November 20, 1910, left Vigan September 21st, and Manila on the 24th for the United States. Bishop Carroll was indignant. He had engaged the best lawyer in Manila, and was ready to carry the case to the Supreme Court.

Praise for the Society from the Protestant Bishop Brent of the Philippines.—The Bishop writes in the "Outlook," N. Y.

"The Jesuits, the most self-obliterating and the greatest missionaries of modern history, have succeeded because they are learned, skilled in science and experienced in almost every trade. Their lay brothers are not the least important members of their order."

PORTUGAL. *The Persecution in Portugal. At the Campolide, Lisbon. From a Letter of Mr. Pereira Magalhaes of the Campolide.*—At one o'clock of the morning of the 4th of October we were aroused by the discharge of artillery and musketry. When I heard hurried steps in the corridor and

saw men carrying lights, and heard at the same time the noise of the guns, I jumped hurriedly from bed and asked what the matter was. They answered me: 'There is a revolution in Lisbon, and a shell has entered here.' Some of us went up to the tower; the shots continued, and we heard the shouts and acclamations of the people. We descended to the bottom corridor for safety. All were terrified, and some kept calling over the telephone for information. The Division Commander, Gen. Gorgias, quieted our fears by saying that he hoped to crush the revolt, but he did not succeed. The revolutionists captured the better positions and killed one in every ten of the Municipal Guard. The street was covered with the corpses of Municipal Guards, people and the carcasses of horses. The rattle of musketry was continuous. Father Antuñes spoke by telephone with the artillery barracks. One of the mutineers replied that they had taken the barracks, and that they could not send anyone to defend us, because the regiment had not returned; that the Republican banner flew over the barracks. We concluded that the victory rested with the revolutionists.

Very early in the morning I heard Father Provincial's Mass in the Domestic Chapel, went to Holy Communion, and so prepared myself for whatever the Lord should ordain.

At breakfast, Rev. Father Provincial appointed to each one the place that he should fly to in case of necessity. We were to go two by two, if possible. I knew that there was a train leaving for Las Caldas at 12.30, so Brother Wenceslaus and myself said farewell to the others,—what a bitter farewell it was!—and each taking a handbag we left the house.

We met two boys who agreed to carry our bags, for we were going at the advice of Father Rector by way of Pulhava. The street of the Campolide was filled with people under arms going to the hunt of priests and royalists. As we went along, some exclaimed, 'Those two are surely in disguise.' At a certain spot we met two soldiers who seemed to be revolutionists. One of them had a large revolver, and the other a cavalry carbine. I feared that if we were recognized we would be killed.

When we got into the street that leads to the station, we found that it was filled with people, who, on seeing us, began to whisper amongst themselves, and here and there I heard the words, 'They are disguised.' We had taken only a few steps when the children began to shout, 'Kill them, kill them!' following up their shouts with a shower of stones, and some older persons hidden amongst the trees were throwing such large ones that it would surely have been the end of us had we been struck in the head. Brother Wenceslaus received such a blow from one of the stones that the swelling yet remains. In order to frighten this rabble,

as I did not have a revolver, I suddenly drew a pocket case, and pointing it threatened to kill some of them. As soon as I pointed it they fled like cats behind the walls, yet they kept on mocking us and throwing stones from a safe distance. When I saw that the men also were beginning to throw, in my excitement I picked up a stone and let drive with terrific force. I never thought in all my life a stone could go so far. It almost hit a woman who was carrying a child, and the poor woman in turn had a word of compassion for us when we came up with her. The stone struck a wall and glancing off landed in a field. After that they didn't throw any more stones at us. We finally arrived at the station, and there too many persons kept looking at us with suspicion.

There was nothing new during the journey by train until we reached the town of Caldas de Reiala, where we had to wait four hours for a change of trains. While we were waiting there the people crowded around us anxious for news from Lisbon. In order that we might not be discovered for what we were I dissimulated, and amongst other things concerning the revolution I said, 'The republic is gaining ground and let us see now whether we shall be better off under the new regime,' and so forth. Our hearers uttered a thousand imprecations against the Jesuits and the Priests, but they claimed that there were some good priests, namely those that were liberals.

P. S. Father Farianha has just joined us, and Father Joaquin Dias is with him. We are thirteen. Father Barret will go with us. The first two Fathers had been made prisoners and haled before Alfonso Costa, who put them through a very dexterous inquisition, but the Fathers answered so naturally that he was quite satisfied, and as they wished to leave the country he released them. Poor Father Machado being out of his mind contradicted himself, whereupon Costa called him liar, knave and so forth, and did not release him. All the rest remain prisoners. In the interview with Costa he said that it should go much harder with the Jesuits because they had made rigorous warfare on the republicans; some of the officers want the Jesuits to be shot. I think that the government fears foreign intervention and so there will not be so many deaths.

In the fortress of Caxias all from Barro are prisoners, counting novices and juniors, eighty all told; and those from the Novitiate of the Franciscans of Barratojo. Twelve from the residence of Quelhas are in prison No. 8. Those of the Campolide are prisoners in the artillery barracks of that place. From Setubal the news comes that our house and church are totally destroyed by fire.* Some of Ours from the Campolide were followed and shot at even in the station.

*NOTE.—A later letter shows that the church was not burned.

Nothing further is known of Faria, Bilaygue, etc., but it is believed that they are either captured or still in hiding—for all who are not revolutionists defended us and received us with affection.

At Barro.—From a Letter of Father Francis Rodrigues.

LISBON, Prison of Limoeiro, Oct. 17, 1910.

DEAR BROTHER IN CHRIST:—P. C.

I had never thought that it would fall to my lot to answer your birthday letter from the prison where I now am. But God has wished it thus. Here I am, captive for the love of God, and thanks be to His Holy Name, with all my brother captives, I am filled with joy.

I cannot recount for you all that we have suffered; it would fill a good sized volume. Just a few words in order that you and the others, to whose prayers we recommend ourselves, may have some idea of what has befallen us.

On the morning of the sixth we were suddenly surrounded at Barro by soldiers of the cavalry. Imagine if you can our feelings when we saw the troops riding down on our house. We were immediately ordered to leave the house, and to start at once for Lisbon. Only a few minutes were allowed in order that each one might make up a little bundle of the things necessary for his personal use. Father Rector asked and obtained permission for one of the Fathers to remain in order to consume the Sacred Species. I myself remained with two others who were sick and some coadjutor-brothers. You cannot imagine the sorrow I felt when I saw my brothers, each with his little bundle in his hand, surrounded by soldiers, begin his march to prison.

On the following day I found out that they were imprisoned in the Fortress of Caxias, where they are still prisoners. I have not seen them since nor have I had any direct news from them. On the afternoon of the sixth the doors of the house were sealed in my presence, and the windows were locked. What shame and sorrow we felt to remain in this fashion in our own house! On the seventh they came to take away those of us who remained. Father Gaouveia was carried to the hospital, but the rest—there were eight of us—were conducted well guarded by soldiers to Lisbon. We were set down at Rocio where amidst the insults and the threats of the rabble we were incarcerated in the government prison. But what a consolation we had on our entrance to find that we were in the same prison with Ours of the residence of Quelhas!

There were all told twenty-three of us in a space that could hardly give decent accommodation to three. There were only three beds, and not a single sheet or blanket. The air which came in and escaped through two small openings, reeked with foulness, and the uncovered closets that were in the same room with us made the stench almost unbearable.

During the night of the twelfth they brought us here to Limoeiro where we are much better off. We number six from Barro, ten from Quelhas, five from the Campolide, and four from Setubal. Fourteen Franciscans and Lazarists are our companions. We occupy a large hall and each one has a straw pallet and a blanket. Our rations consist of a bowl of soup, which burns our mouths and tongues from the pepper in it, and a quarter of a loaf. We are allowed to buy something extra for the sick. At every moment we are expecting the interrogatory visit of the Minister of Justice, Alfonso Costa. Being persecuted as Jesuits we hide nothing, but confess openly that we belong to the Society of Jesus. In this there have been heroic occurrences that will be written later. We are sometimes favored with the visits of distinguished friends who bring with them presents of food and other things. They break down before us and weep like children, and it is we who have to comfort them. As yet we do not know what will be done with us. By a decree of the government we have been declared exiles, and all our goods are confiscated to the state.*

FRANCIS RODRIGUES, S. J.
(Captive for Christ).

From a Letter of Father Alves, Rector and Master of Novices.—I would write a long letter, but we are still in the Fortress of Caxias, 'captives for Christ,' and here it is not easy to write. But here are a few jottings.

Omitting preceding details, on the morning of the sixth, about a quarter before ten o'clock, we saw the soldiers of the 15th Infantry, marching on the house from one side, and a troop of cavalry, about 100 men, riding down on us from the opposite side. They made ready to open fire, for the rumor had spread that we had 500 men in the house and some rapid fire guns.

When I saw their intention, I ran to the front door, and when I appeared, the revolutionary representatives of the borough of Torres Vedras, to which we belonged, told us that we were to be placed in prison. I asked how much time we would have to prepare, and I was told a quarter or at the most a half hour. I assembled the community and told them the news, and bade each one take with him what was necessary, but in the excitement little was taken except by some of the cooler heads.

The soldiers and the people marvelled at the joy with which we began our journey. At the door I was brought face to face with an old penitent of mine of Macao, the Colonel commanding the 15th. He wrung my hand and said to me; "What a sorrow is mine to have to conduct to prison my old confessor and friend!" Father Rodigues re-

*NOTE.—Father Rodrigues speaks in the same letter of the promise of liberty made by the officials to himself and others, provided they promised to leave the Society.

mained behind to consume the Sacred Species on the following day.

Covered with dust and sweat we arrived at Torres before two o'clock. They gave us something to eat, the last that we had that day. In the barracks of Graça, where we were lodged, I admitted to the second probation a secular priest who had entered a few days before. At four o'clock we left the barracks and were met by the shouts and cries of a mob outside screaming 'Death to the Jesuits!' We were distributed in eight compartments of the train, all well guarded by soldiers. At Alcantara an armed mob succeeded in derailing the train, and had it not been for the protection of the soldiers we would have all been killed by the infuriated rabble.

We finally arrived at Caxias at nine o'clock, and for three quarters of an hour we were obliged to march in military step to the prison, and this amid the jeers and insults of the crowd. We had not been expected, and so got nothing to eat. Fortunately we were permitted to remain together in a large underground cell. We have been here sixteen days. Here is our order of time. At 6, rise; 6.30, meditation and and reflection. On Sundays we say the beads at this time, but on the other days we have a short walk in the prison yard. At 9, breakfast in the open air, some sitting on the ground, others on improvised benches. Breakfast consists of a portion of meat or codfish,—more often the latter,—and a little coffee. After breakfast a walk, prayer or meditation. Some busy themselves with washing the linen. At 12 examen and siesta, then spiritual reading, made from a book of sermons of Father Vieira, the only Portuguese book that we have. At 3, geometry class is taught in the open by Father Cordeiro. The Novices during this time make the afternoon meditation. At 4.30, they give us a supper, which, thank God, is abundant enough. It consists of soup, a portion of meat, some fish, and some wine. At 8, rosary, litanies, points in common, and examen. . . .

On the feast of St. Francis Borgia, Father Reis made his first vows. For an altar, a large valise decently covered with linen, was placed against the wall, and above it my large vow-crucifix. Before this altar Father Reis made his offering. Mass was not said, and even up to this date we have not had the happiness of celebrating.

On the 10th, Father Nuñes of Setubal was brought here. He was dressed like a peasant and had suffered much ill-treatment from the brutal populace.

On the 18th, Rev. Father Rector and sixteen others from the Campolide were transferred here from the Artillery prison at Lisbon, where they had been put to great trials through poor food and ill-treatment.

There is question of our being soon permitted to leave for Holland, but the government wishes to force us to pay the cost of travel. Prison of Caxias, Oct. 22.

Treatment of Novices, Juniors, and Members of the Society under Twenty-one years of age.—The Minister of Justice, Alfonso Costa, would not permit the younger men to accompany the others into exile unless they presented a certificate of birth, and the written consent of parents or guardians signed before a notary public. When this was communicated to the Novices, Juniors and others who were minors, they wrote to their parents, and only in a few instances was consent withheld. But the Minister had not played his last card, as can be seen from the following letter sent by Father Antonio Alves, Master of Novices, to the Minister of Justice.

"Your Excellency:—

By a decree of the 8th of October 'all Jesuits, no matter what name they are hidden under, are declared disfranchised, and proscribed.' By this decree their title of Portuguese citizenship is taken from them. But I read to-day in the papers that your Excellency has resolved to retain in Portugal for military service our young men who are under twenty-one, although they have obtained written permission from their parents to accompany us into exile. . . . If your Excellency prevents these young men from leaving the country, you will be keeping in Portugal fifteen or sixteen Jesuits who for nothing in the world will renounce their name and their profession. . . . They may be called proscribed and deprived of their rights of citizenship, but at the same time they will be recognized as Jesuits in Portugal."

The Minister did not reply to this letter. A few days afterwards Father Alves under a sergeant's guard called on Alfonso Costa who pretended not to know anything of the preceding letter. Father Alves used the same arguments as in his letter, but to no purpose, Costa only answering, "The laws do not permit it." "But is there no means by which I can take those young men into exile with me?" "Yes," replied the Governor of Coimbra, who was present, "leave with the Secretary of War a surety of 75,000 reis ($75.00) for each one." Costa accepted this proposal, and Father Alves was permitted to go through Lisbon accompanied by two friends, but under custody of a sergeant while he begged the money. He was successful.

Still under guard, but this time accompanied by Senhora Albertina Dias-Ferreira (daughter of the celebrated ex-Minister of that name) to whom he had transferred the money, Father Alves returned to the Minister's office. Costa asked the lady whether she was willing to pay for the redemption of the young Jesuits. She replied in the affirmative, and placed the money on his desk. While Arthur Costa who acts as his brother's secretary made a pretence of counting the money, Costa himself dashed off a declaration, made Senhora Albertina sign it, signed it himself, and when Father Alves had signed it he said, "But you are no

longer a Portuguese citizen," and rising from his chair he locked both money and declaration in a strong box.

Father Alves noted that no receipt was given, nor could the lady's signature have any legal force, nor did the laws permit her to sign in like circumstances, but the caprice of the Minister was law enough. Before going into exile the same good friend, Doña Albertina, and also Doña Julia de Britto with the assistance of others opened a subscription in order to supply the exiles with what was necessary for their voyage.

Setubal. From Notes of Father Araauyo.—The mob first burned the municipal building, and then came down on our house. For fear of the neighboring houses they did not set the church on fire, but they did worse. They broke down the doors and looted the place, and everything that was portable was carried off. Pulpit, organ, and altars were torn down and burned in two large bon-fires before the church, and the sacred images were mutilated and profaned. The statue of St. Joseph was three times thrown into the fire, and then carried and left before the door of Doña Maria do Carmo, a benefactress who had given the statue to the church. The large figure of the dead Christ was mutilated, profaned and dragged about the city, and then left before the door of the hospital. Nothing was saved but the Blessed Sacrament, which the Fathers had taken with them in their flight to the mountains. The Fathers wandered for several days in the mountains, ill-clothed and without food, before they separated, but all were finally captured. Father Araauyo tells us that he was captured in company with a good brother at Pinhal Novo. He silenced the imprecations and insults of his captors and the mob by saying to them: "Once more you are repeating here the tragedy of the Pretorium; there they released the murderous Barabbas, and condemned the innocent Jesus; they opened the doors to the prisoners of Setubal and let them sack and destroy our church, and you are now leading us into prison." The prisoners were detained five days in prison at Aldeia and then sent to Lisbon, and afterwards to Limoeiro.

Gibraltar.—Father Araauyo tells us that a number of the prisoners from Limoeiro, after their long stay in that prison, were conducted under guard to Oporto, where they were put on ship bound for Gibraltar. The governor of that town had given orders that the exiles should be received with kindness, and in case of their not being able to find lodging in hotels or private houses he asked to be notified in order that he might place barracks at their disposal. In point of fact, the people of Gibraltar received them with great generosity. The good old man, Father Machado, whom Mr. Magalhaes mentions in his letter, went with a lay-brother to the College of the Christian Brothers. He was very ill and died the following day, worn out by his suffer-

ings, and the indignities to which he had been subjected. Father Machado was well known to the clergy to whom he was accustomed to give the Exercises. He was, in fact, arrested while he was giving a retreat. He had ever propagated with zeal the devotion to the Sacred Heart, and it was fitting that his death should come on a First Friday. His last words on leaving prison were, "Good bye, till we meet in heaven!" The clergy of Gibraltar conducted the funeral obsequies, and along the line of the funeral cortege the shops were closed, and the English soldiers presented arms. Many English associations took part in the procession; even the Protestant bishop, and a rabbi from the Jewish synagogue assisted. Father Machado was buried in the sanctuary chapel of some Irish sisters whose house was founded by a Jesuit.

The Protest of the Expelled Jesuits to the Portuguese People. On the 29th of November, the Holy Father received in special audience the Very Rev. Father Cabral, Provincial of the Portuguese Jesuits, accompanied by the Rev. Father Brandi, S. J., Director of the "Civilta Cattolica," who presented to the Holy Father the Protest addressed by the Jesuits expelled from Portugal to the Portuguese people, in which all the violence to which the Jesuits were subjected is exposed. This protest was published in the "Civilta," later in the "London Tablet," and also at Madrid. The protest will be largely circulated in different languages.

The Fathers begin their protest by stigmatizing the confiscation of their property, decreed by the Provisional Government.

"In the name of liberty," writes Father Cabral, "they take every thing from us, they despoil us of every thing, they appropriate our properties and our houses some of which have been built with what our pupils paid, or with the fruit of rigorous administration and disinterested economy. Others had been purchased by private citizens with their own means, and legally registered in their names. Together with the houses and lands they took all that was in them. There were first class scientific collections, such as the Museums, Cabinets and Laboratories of the Colleges of Campolide and San Fiel, where for over fifty years the monthly pay of our pupils, the generosity of our friends inspired by the affection and personal esteem they entertained for us, and the intelligent, loving, disinterested work of the Fathers and Brothers, had succeeded in gathering a material for study which, by all these titles, was ours only."

Father Cabral then tells of the violence and bad treatment to which the Jesuits were subjected in prison.

"In the prison of the first Regiment of Artillery, where it was not the Army but the vilest mob who commanded, not even a spoon was given to the prisoners wherewith to eat their rations; they were allowed to retire for a moment only

at intervals of eight hours, declaring also to the sick, to whom this tyranny might have cost their lives, that if they attempted to come out at shorter intervals it would be considered a mere pretext to pass the time and roam about. In this same quarter the guard threatened the prisoners at night that if any one attempted to get up he would have fired at him. During the last days of this horrible martyrdom they even dared to introduce shameless women into the room where the prisoners were confined, but, despite their impudence, these had to retire in confusion before the austere virtue and most modest dignity of my admirable Brethren."

The Protest bears date 5th of November and is signed by Father Cabral, Provincial of the Portuguese Province.

In regard to the accusation that the Jesuits fired from the Convents on the people and that arms were kept in subterranean passages of the Convents, it is categorically refuted by Father Cabral, who affirms that in the great building of Campolide there were only two sporting guns, with which the Masters amused themselves during vacation, and that these guns were not used by any one when the Convent was assailed.

As for the shots fired from the Convent of Quelhas, Father Cabral observes that a writer of the *Illustracion of Paris* says that the very Commandant of Lisbon himself, who was appointed by the Government of the Republic, declared that it was now proved that the Jesuits had never done anything of the kind.

"Who those were" continues Father Cabral, "who, dressed in cassocks, were found in the private rooms and fired from the windows, it will not be difficult to conjecture after what happened at Campolide, where one of those sham Fathers having fallen, pierced by a ball fired by his companions, the uniform which showed who he was, was found beneath the priest's gown."

Father Cabral also declares that the accusations of secret organization against the Republic are completely unfounded.

"They say that we Jesuits are the most tenacious adversaries of the Republic, and for this reason we must be treated with greater severity than the others. Vain pretext! The Society of Jesus has nothing against Republican Institutions as such. When absolute Government dominated and predominated in all civilized nations, the great authors of the Society, who are also now considered masters in philosophical and theological sciences, enhanced the fundamental principles of true democracy in their writings; and to-day the Provinces of the Society that enjoy the greatest prosperity and most ample liberty are some situated in Republican territory. Suffice it to cite the fine Provinces of the Society of Jesus in the United States. Therefore the pretended opposition of Jesuits to democratic government does not exist."

Father Cabral concludes by declaring that he pardons his enemies:

"If the Divine Master could say from the Cross: *Father forgive them, for they know not what they do*, why should we not say it for those who, perhaps, in persecuting us, obey for the greater part a blind impulse of prejudice? Why should we not say it for those who have despoiled and exiled us, without knowing us otherwise than through the deceiving prism of a literature that is hostile and full of hate."

Letter of Father Till to Very Rev. Father General.

EPISTOLA R. P. E. THILL PRÆP. PROV. GERMAN. AD R. P. N, FRANCISCUM XAVERIUM WERNZ, DE ADVENTU NOSTRORUM E LUSITANIA IN NEERLANDIAM.

ADMODUM REV. IN X°. PATER NOSTER !

P. X.

Heri venit P. Rector Collegii Barrensis cum 33 subditis, majori ex parte Scholasticis et Novitiis, ut hac in domo Exaten sedem figant. Cæteros qui alia via ad Coll. Exaten. tendunt, adhuc expectamus, nondum certo constat, quot veniant.

Fratres nostros exules maximo animi gaudio in porta excepit ac salutavit tota communitas nostra eosque ad sacellum duxit, ut coram exposito SS. Sacramento sollemni cantico "Magnificat" Deo gratias ageremus, qui omnes per tot pericula sicut filios Israel per mare rubrum ad nos conduxerat.

Boni Lusitani, qui multa mala non solum in captivitate, sed majora fortasse in via e carceribus, quæ vere via crucis pro ipsis erat, ab impia plebe pertulerant, et a 4 hebdomadibus interiora alicujus ecclesiæ ne viderant quidem, præ gaudio lacrymas fundebant.

Præter 3 probationem nostræ Provinciæ Lusitani hic instituunt 2 et 3 probationem et junioratum, totum igitur Coll. Barrense. Domus enim Exatensis, licet non adeo ampla sit, sufficiet exulibus tum Germanis tum Lusitanis, præsertim cum charitas eam dilatet et mater nostra s. paupertas omnia nobis jucunda reddat.

Singulari Dei providentia factum esse videtur, quod domus Heerenbergensis antea finita erat, ita ut Fratres nostros ex patria expulsos hic recipere possimus.

Commendo me SS. SS.

Exaten 9 Nov. 1910

AD. REV. P. VÆ.
INFIMUS IN X°. SERVUS
E. THILL, S. J.
PRÆP. PROV. GERM.

An Interview with President Taft about our Portuguese Fathers. Extract from a Letter of Father Eugene McDonnell, Rector of Gonzaga, Washington.—We saw Mr. Taft. I introduced Father Himmel, the Rector of Georgetown, and said we had been sent to him by our Superiors, to see if he could do something to save our Fathers from

the death that threatened them in Portugal. Mr. Taft took the matter up with much interest. He stated with great animation, that those people were not fit people to rule themselves. That they were easily made the tools of demagogues, and that he had seen with his own eyes how far these people could go when their passions and religious rancor were aroused. I stated that we had positive proofs that these men were innocent. I suggested that Mr. Taft might tell the Portuguese Minister to hint to these men that the shedding of innocent blood was not calculated to impress this government favorably.

He called in his secretary and told him to tell Mr. Knox, Secretary of State, to meet him there at 3 P. M. Mr. Taft assured us finally that he would do all in his power to prevent these crimes, and we left greatly pleased with the results of our visit.

ROME. *The Curia.*—The oath required by the Motu Proprio of Pius X was taken on November 19th, at 9 A. M. The bell was rung and all the Fathers assembled in the Curia chapel, wearing their ceremonial cloak or *mantello.* A priedieu had been prepared before the Altar, and a chair, to its left. Father General, wearing the *mantello,* like the other Fathers, read the Profession of Faith and then the oath against Modernism, using the words customary in the Scholasticates at the beginning of the year. After him the Assistants, then the Secretary and the other Fathers, without repeating the formulas in full, pronounced the words "Ego . . . idem spondeo," &c. The signing of the oath was done afterwards by each one separately. Word was then sent to the Vicariate that the oath had been duly taken, even by those who were not obliged. The faculties for hearing Confessions, which are renewed every year, were withheld until notice was given of the fulfilment of the new law. In this way the Vicariate becomes sure of the compliance of all concerned.

A Special Blessing of Our Holy Father, Pius X.—With the permission of Very Rev. Father General we publish the following letter. It is translated from the Latin. "I know that your Reverence will be greatly consoled by what I write. In an audience graciously granted me by our Holy Father, November 2nd, 1910, I gave him an account of what was being done in our colleges, and especially of a Eucharistic League established in the College of Prairie du Chien, of the Missouri Province, and in other colleges. I remarked to our Holy Father that there had been formed in many of our American colleges a special Eucharistic section among the members of the Sodalities of the Blessed Virgin Mary. The members of this section attend Mass, as far as possible, every day; they receive Holy Communion every day, or at least three times a week; visit the Blessed Sacrament daily, and do all in their power to get others to follow the same pious practices."

"The Holy Father, when he heard all this, not only expressed the greatest pleasure, but also bestowed a special blessing on all and each of the members of this section and on their Directors. I beg your Reverence to make this cordial favor known to all whom it may concern."

I commend myself to your holy sacrifices.

Rome, the 28th of November, 1910.

Your Reverence's Servant in Christ,

FRANCIS XAVIER WERNZ.

General of the Society of Jesus.

Father Hagen's *New Demonstration of the Axial Rotation of the Earth.*—At the last conference of Astronomers, convened at Breslau, Rev. John G. Hagen, S. J., director of the Vatican observatory, communicated a paper entitled, "A new demonstration of the axial rotation of the earth." A description of the apparatus used and the particulars of the experimentation may be found in a recent issue of the *Stimmen aus Maria-Laach.*

SPAIN. *The Observatory of the Ebro.*—The *Scientific American* of October 15th, prints on its editorial page a very laudatory description of the Observatory of the Ebro, near Tortosa, Spain, which is under the direction of the Jesuits. It says the observatory "is probably the unique example of a great institution devoted entirely to the study of the interrelations of solar and terrestrial phenomena." And "this fine institution is an embodiment of an idea that is every day gaining ground among progressive meteorologists; viz., that fluctuations in the activity of the sun find a more or less immediate response in many phenomena of the earth's atmosphere—in addition to the effects long since recognized upon the earth's magnetic field."

WASHINGTON. *Visit of Cardinal Vannutelli to Georgetown University and to Gonzaga.*—After having been accorded such a reception as probably no churchman ever received in the National Capital, His Eminence, Cardinal Vannutelli, special envoy of the Pope to the Eucharistic Congress at Montreal, started on a sight-seeing tour of the city.

Promptly at 11 o'clock the Cardinal, accompanied by Mgr. Falconio, and his suite, left the legation in automobiles for the Holy Cross Academy, where he blessed the assemblage who had gathered to do him honor.

From there he went to the Convent of Perpetual Adoration to pay an official visit, leaving shortly afterward for the Catholic University, where the entire party was entertained at lunch by Dr. Shahan, the rector.

Luncheon over the Cardinal was whirled away to pay a short visit to Georgetown University.

Shortly after 3 o'clock the cardinal went to St. Aloysius' Church, where he was received by the rector, the Rev. Father McDonnell, and the sisters. Hundreds of children

sang hymns as the venerable churchman passed from his automobile into the building, where, in a simple, brief service, he gave his blessing to the congregation.

As St. Aloysius' had taken the lead in the entertainment accorded the Cardinal, his visit was especially appropriate.

HOME NEWS. *Return of Reverend Father Rector.*—On October 30, 1910, Reverend Father Rector, who had gone to Rome as Procurator, returned after an absence of over two months.

During Rev. Father Rector's absence, Rev. Father Provincial acted as Rector of the college.

Diamond Jubilee of Father McDonnell.—At Woodstock College, the Rev. Allan McDonnell celebrated his diamond jubilee as a Jesuit on October 28th, 1910. Father McDonnell was born at Donaldstown, Prince Edward Island, November 17th, 1825, and entered the Society at Angers, Province of France, on October 28th, 1750. In 1855 he came to the United States and was ordained to the priesthood in Boston on July 18, 1864. He was Socius to the Superior of the New York-Canadian Mission for about ten years, and since the foundation of the Maryland-New York Province, has been engaged as operarius in Troy, New York and Boston, as superior and director of spiritual exercises at Manresa, Keyser Island, and as spiritual Father in Jersey City. In 1908 he came to Woodstock College where he is still engaged as a confessor to the community.

Despite the eighty-five years that have whitened his hair and slowed his step, Father McDonell has retained a spirit of enthusiasm and charity that command the admiration and the love of the Woodstock Community. The day of the golden jubilee was accordingly celebrated with every possible manifestation of sincere joy.

St. Catharine's Academy.—In honor of their patron, St. Catharine, the Philosophers gave, as usual, the yearly Academy, on the evening of her feast day, November 25th. The literary numbers, two poems, and three prose papers, (the first historical, the other two humorous) were ably written and nicely read by their authors. The musical numbers, whether orchestra, or the Philosophers' chorus, or Quintette or Mr. J. A. Murphy's violin solos, were of a high order.

The Autumn Disputations took place on November 22nd and 23rd. *De Sacramento Pœnitentiæ*, Father Adelman, defender; objectors, Father Fisher and Father Fortuny. *De Virtutibus Infusis*, Father Boyle, defender; objectors, Father O'Rourke and Father Stinson. *Ex Sacra Scriptura*, "Manuscript-Authority for the Gospels," essayist, Father H. J. McNulty. *Ex Jure Canonico*, "The Obligation of Clerical Celibacy in the Latin Church," essayist, Father E. F. Gallagher. *Ecclesiastical History*, "Separation of the

Church from the Synagogue," essayist, Mr. F. J. Kelly. *Ex Ethica*, Mr. Doyle, defender; objectors, Mr. Doonan and Mr. Quinn. *Ex Psychologia*, Mr. Wennerberg, defender; objectors, Mr. Schmitt and Mr. Jordan. *Ex Cosmologia*, Mr. Beglan, defender; objectors, Mr. Jacob and Mr. Gallagher. *Mechanics*, "The Present Stage of Aerial Navigation," lecturer, Mr. T. F. Scanlan.

Our Jubilarians for the year 1911 are:

Sixty years in the Society.—Brother Patrick Sears, entered August 2, 1851. Father Albert R. Peters, entered September 2, 1851. Brother Anthony Dooher, entered November 17, 1851.

Fifty years in the Society.—Brother Thomas Hogue, entered March 18, 1861. Father John P. M. Schleuter, entered March 30, 1861. Brother John Moriarity, entered August 31, 1861. Father Patrick O'Reilly, entered September 1, 1861. Father Joseph Busam, entered September 2, 1861.

SUPPLEMENT

ACTA QUÆDAM GENERALIA CONGREGATIONIS PROCURATORUM IN URBE AD DIEM 27 SEPTEMBRIS AN. 1910 COACTÆ.

(AD RR. PP. PROVINCIALES)

REVERENDE IN XTO. PATER,

P. X.

Cum nonnulli ex Patribus, qui locum in postrema Congregatione Procuratorum habuerunt, optavissent sibi exscribere vel in sua Provincia evulgare exhortationes quas per eam occasionem ad PP. Congregatos habui; cogitavi eorum desideriis me satis esse facturum, si tria exemplaria pro singulis Provinciis pararem, quorum unum ipsi R. P. Procuratori ad utilem et gratam Congregationis memoriam, duo alia R. P. Provinciali darem, ut Nostrorum consolationi consuleret.

Hæc, præmissa allocutione mea ad Sum. Pontificem, et hujus responso, dum per præsentem fasciculum præsto, me SS. SS. enixe commendo.

Romæ, die 16 Octobris 1910.

R^ae. V^ae.
Servus in Xto.
FRANCISCUS XAV. WERNZ
Præp. Gen. S. J.

ALLOCUTIO R. P. GENERALIS AD SUMMUM PONTIFICEM PIUM X. IN AUDIENTIA PP. CONGREGATIS D. 1. OCTOB. CONCESSA.

BEATISSIME PATER!

Memores adhuc eximiæ illius benignitatis, qua Sanctitas Vestra quatuor ante annos Patres Congregationis Generalis paterno Suo adspectu et alloquio dignata est, Nos omnes, Procuratorum comitiis habendis congregati, hodierna die ad Sanctitatis Vestræ pedes venerabundi accedimus, Apostolicæ Sedis servi et filii addictissimi.

Et re quidem vera Nobis omnibus; præcipue vero adstantibus Provinciarum nostrarum Procuratoribus, ingens inerat desiderium coram testificandi Tibi, Sanctissime Pater, non modo debitam omnium Nostrorum erga Christi Domini Vicarium religionem atque observantiam, sed etiam maximam quam possumus gratiam, atque devotionem erga supremum Societatis nostræ Ducem ac Parentem optimum, qui nullum ergo Nos officii aut beneficii genus prætermittis. Hujus autem benevolentiæ Tuæ testis præclarissimus est, unus pro multis, Pontificium Institutum Biblicum, quod contra modernos Sacrorum Librorum insectatores munitissimum divinæ veritatis propugnaculum in hac Alma Urbe

nuper erexisti, ejusque curam et custodiam, quæ Tibi unice cordi erat, Societati nostræ demandatam voluisti. Pro tanta igitur tamque singulari in Societatem nostram benignitate ac fiducia non possumus quin Tibi, Beatissime Pater, tum nostro tum universæ Societatis nomine, Nos plane gratos semperque memores exstituros non verbis tantum sed rebus ipsis profiteamur, quin etiam libenti prorsus animo polliceamur, Provincias nostras omnes, ad quævis Sanctitatis Tuæ mandata promptissimas pro viribus facturas, ut in Pontificio Athenæo Biblico nunquam desint ex Societate nostra delecti admodum Sodales, qui ad altiora Sacrorum Librorum magisteria atque studia a te instituta pro dignitate sustinenda ac promovenda omnem suam operam conferant.

Quod ut pro sanctissimis Tuis votis atque optatis præstare valeamus, antequam, Procuratorum conventu penitus soluto, unusquisque Nostrum ad propria redeat, dignetur Sanctitas Tua Apostolicam Benedictionem, divini præsidii auspicem, Nobis omnibus ac singulis Societatis universæ Provinciis impertiri plenissimam.

Responsum Summi Pontificis ad præcedentem allocutionem.

Summus Pontifex in hanc ferme respondit sententiam:

Quos filialis observantiæ sensus A. R. Pater Noster omnium adstantium ac totius venerabilis Societatis Jesu nomine significaverat, eos gratissimos summo quidem opere accidere. Valde se enim perspectum habere professus est, quanta religione Societas nostra universa erga Apostolicam Sedem devinciatur, quam strenue in vinea Domini adlaboret ad animarum salutem totis viribus propugnandam; haud mediocriter se quoque lætari ob adventuros in Urbem ex omnibus Provinciis delectos Sodales Sacris Litteris in novo Athenæo Biblico vacaturos; sic enim fiet ut solida omnigenaque doctrina imbuti viri prorsus docti evadant, quales infelix hæc requirit ætas ad pestiferos Modernismi errores penitus convellendos exstirpandosque. Denique insignia pietatis omnia quæ Patres secum attulerant solitis indulgentiis donavit, suique erga eos Societatemque universam benevolentis animi testem, apostolicam benedictionem est impertitus, ea insuper mente ut ad eandem suo nomine Provinciis Provinciarumque domibus impertiendam eorum quisque potestatem haberet.

I. ADHORTATIO P. GENERALIS AD PROCURATORUM CONGREGATIONEM IN I^a^. SESSIONE.

REVERENDI IN XTO. PATRES,

P. X.

Cum post ultimam Congregationem Generalem jam prima celebretur Congregatio Procuratorum, implorato auxilio Spiritus Sancti, imprimis mihi gratissimum incumbit officium pro more meorum Prædecessorum omnes Patres Procuratores ex longinquis quoque Provinciis Deputatos intimo

cordis affectu salutandi eisque congratulandi, atque Deo, gratias agendi, quod Angelo Custode protegente sani salvique non obstantibus difficultatibus ad Almam Urbem in unum convenire potuerint, ut opus Dei et Societatis agerent, certi benedictionis Divini nostri Servatoris, qui promisit: ubi duo vel tres fuerint congregati in nomine meo, ego ero in medio eorum. Cui benedictioni cœlesti accedit benedictio Sanctissimi Domini Pii Papæ X., quam Ipse ad meam instantiam in audientia die 17 Sept. habita omnibus Patribus Congregationis Procuratorum pro Sua in nostram Societatem magna benevolentia peramanter impertitus est. Quæ salutatio et gratiarum actio a meis Prædecessoribus singulari vi et vigore facta est, quum Congregatio Procuratorum non jam consuetis temporum intervallis celebraretur. Qua ratione v. g. A. R. P. Roothaan, quum a. 1832 post 83 annos ab ultima Congregatione Procuratorum in antiqua Societate anno 1749 ab A. R. P. Retz celebrata, singulari gaudio et grato in Deum animum salutavit Patres ad Primam Congregationem Procuratorum in nova Societate convenientes.

Idem accidit quum propter injuriam temporum tandem post intervallum duodeviginti annorum a. 1886 A. R. P. Anderledy Fæsulis iterum potuerit celebrare Congregationem Procuratorum; neque minore lætitia affectus est A. R. P. Martin, cum tandem a. 1896 prima vice post quasi triginta annos iterum Romæ congregarentur Patres Procuratores. Simile quid et mihi contingit. Octo enim jam anni elapsi sunt ab ultima Congregatione Procuratorum, quæ a. 1905 propter gravem morbum optimi mei Prædecessoris primum dilata atque deinde ob supervenientem mortem A. R. P. Martin locum cedere debuit Congregationi Generali.

Candide fateor, quod mihi multum placuisset, si jam ultimo anno Congregatio Procuratorum potuisset celebrari; at cum duæ illæ rationes, ob quas a. 1886 Congregatio Procuratorum paulo citius celebraretur, scl. desiderium Congregationis Gen. et longum intervallum duodeviginti annorum non existerent, standum fuit litteræ legis Instituti nostri. Atque hæc mihi breviter videbantur esse præmittenda. Quodsi jam ex Formula Congr. Procuratorum et pro more recepto pauca quædam dicam de *fine* hujus Congregationis Procuratorum, sane injuria vos afficerem, Reverendi Patres, si hæc, quasi vobis minus nota, longe lateque explicarem. Quare mea intentio potius eo fertur, ut communi consensu admiremur sapientiam nostrarum legum et ad fidelem illarum observantiam nos mutuo excitemus.

Itaque, Reverendi Patres, ut probe scitis, S. P. Ignatius Congregationem Procuratorum ea ratione, qua nunc ex Instituti nostri legibus est celebranda, per se disertis verbis non præscripsit. At cum pro sua prudentia (Const. P. VIII. cap. 2.) duo statuisset scl. imprimis certum tempus non esse definiendum, quo Congregatio generalis cogeretur, et præ-

terea ut tertio quoque anno ex singulis Provinciis in Europa et quarto quoque anno ex Indiis aliquis Professus Romam mitteretur, qui Patrem Generalem de Provinciarum statu informaret, deinde Congregatio Generalis secunda decr. 19, anno 1565 admissa intercessione, qua ab alia decisione jam data recessit, utrumque decretum S. Patris Nostri sapienter conciliavit statuitque, ut tertio quoque anno ex omnibus Provinciis Procuratores simul eodem tempore Romam convenirent atque cum Patribus Assistentibus et ipso P. Generali examinarent et decernerent, utrum Congregatio generalis esset cogenda, annon. Finis igitur Congregationis Procuratorum duplex est, unus particularis, alter autem generalis. Etenim ex verbis et mente S. P. Ignatii Procuratores singuli Patrem Generalem accurate pleneque informent de statu suarum Provinciarum. Quamvis enim per litteras Superiorum et Consultorum Provinciæ et domorum, status uniuscujusque Provinciæ atque singularum domorum P. Generali et PP. Assistentibus Romæ jam satis notus sit, multa tamen sunt, prout quisque facile intelliget, quæ in litteris omittuntur aut minus dilucide exponuntur, ideoque viva voce sunt complenda aut saltem melius explicanda. Alter scopus *generalis* est, atque universam spectat Societatem. Nam si Provinciarum status omnibus, qui in hac Congregatione suffragium habent, clare ob oculos versatur, tunc profecto discerni potest, utrum ordinarium regimen Patris Generalis cum suis Assistentibus sufficiat, an extraordinarium medium Congregationis generalis ad finem nostræ Societatis obtinendum sit prorsus necessarium. Quo in judicio formando imprimis in memoriam revocanda est *juris norma*, quæ in Formula Congregationis Procuratorum n. 7 hisce verbis enuntiatur:

"Demum intelligant Generalem Congregationem non esse cogendam, nisi juxta Const. P. VIII. cap. 2. n. 2. cum deliberandum erit de rebus perpetuis ac magni momenti, *vel* de gravibus et difficilibus ad universam Societatem modumque in ea procedendi spectantibus, quibus Præpositus Generalis cum Assistentibus providere non possit, quibusque *certum* videatur Generalem Congregationem afferre posse remedium."

Hactenus Formula Congregationis Procuratorum.

Quo igitur ex Instituti nostri legibus requiruntur, ut Congregationem Generalem necessario cogendam esse censeamus: 1.) ut occurrant res *perpetuæ* ac *magni momenti*, *vel* graves et difficiles ad universam Societatem spectantes, quibus solus Generalis cum Assistentibus providere non possit; 2.) ut eo in casu, quo hujusmodi res perpetuæ vel graves atque difficiles occurrant, simul *certum videatur* hisce rebus Congregationem Generalem posse afferre remedium.

Qua juris norma firmiter ob oculos habita, ad prudens judicium formandum unice restat, ut de factis *informationes* a legitimis personis rite *petantur* atque *debito modo dentur*.

Qua in re ex Formula hujus Congregationis n. 6. interrogandi sunt P. Generalis et Patres Assistentes atque P. Secretarius Societatis, deinde Patres Procuratores ex Provinciis missi, non vero alii interrogari possunt, qui jus suffragii in hac Congregatione non habent, quemadmodum laudato n. 6. Formulæ expresse cavetur. Et quæ ad me spectant, RR. PP., quicumque a me petierint informationes de iis, quæ ad Societatem spectant, semper me promptum invenietis ad vos audiendos.

Quodsi jam agitur de informationibus dandis sive P. Generali sive aliis Patribus Congregatis in iis quæ spectant res et personas singularum Provinciarum vel universæ Societatis, imprimis requiritur magnus veritatis amor, eximia caritas et prudentia, boni publici sincerum studium; procul vero absit defectus veritatis per exaggerationes et assertiones vagas et nimis generales, longe recedat omnis inordinatus affectus atque passionis sensus, unice vero nos moveat major Dei Gloria, salus animarum, nostræ Societatis bonum.

Atque hisce verbis hucusque factis mihi aliquo modo videor iis satisfecisse, quæ in Formula n. 4. a P. Generali in brevi exhortatione dicenda esse statuuntur scl. 1) de fine talis Congreg. et 2) ut omnes in iis, quæ agenda sunt, sincere se gerant; unice restat, ut etiam tertio requisito Formulæ aliquo modo satisfaciam hisce verbis expresso: "Et de aliis, quæ ei in Domino videbuntur." Ab ista conditione non videtur esse alienum, si pro more meorum Prædecessorum et pro vestra expectatione, Reverendi Patres, in informationibus dandis leve quoddam initium faciam a brevi quadam expositione *de statu nostræ Societatis*. Ut pauca dicam de *externa* forma *regiminis* sive organizationis in Societate, primo loco videtur commemorandum illud opus erectionis quinque novarum Provinciarum a meo prædecessore b. m. strenue præparatum et hisce tribus ultimis annis ad felicem exitum perductum. Inde enim factum est, ut tres Missiones independentes scl. Canadensis, Mexicana, Neo-Aurelianensis, quæ unice in Societate exstiterunt, jam cessarent, atque in veras Provincias cum omnibus juribus commutarentur.

Missiones vero Californiæ, Montium Saxosorum, Alaska, a Provincia Taurinensi dependentes quæ jam mox post ultimam Congregationem generalem in unam Missionem optimo cum successu fuerunt coadunatæ, vix duobus annis elapsis in veram Provinciam sunt constitutæ. Missio autem Buffalensis hucusque dependens a Provincia Germaniæ ab illa dependentia soluta et deinde ita divisa est, ut multo major pars uniretur cum Provincia Missouriana, ex duabus minoribus partibus una Provinciæ Marylandiæ, altera territerio inter Indianos nunc Provinciæ Californiæ proprio est adscripta. Tandem consilium in antiqua Societate jam disceptatum præter expectationem potuit executioni mandari, scl. per divisionem Provinciæ Austriaco-Hungaricæ præter

Provinciam Austriæ cum dependente Missione Croatiæ propria erecta est Provincia Hungariæ. Hinc factum est, ut tres Assistentiæ scl. Angliæ, Germaniæ, Hispaniæ novis augerentur Provinciis et in universa Societate jam viginti septem existerent Provinciæ. Quare si in ultima Congregatione generali XIX (a. 1757) in antiqua Societate celebrata 88 intervenerunt Patres, etiam in futura Congregatione generali Patres Congregati saltem ad eundem pertingent numerum. Quibus Provinciis novæ Missiones independentes non accesserunt, nisi aliqua ratione excipias novam Missionem Japonicam nobis a Sede Apostolica commissam, sed interim nulli certæ Provinciæ adscriptam. Lente hæc Missio procedit in terra ista sanguine martyrum consecrata, sed nunc admodum dura et sterili multisque difficultatibus impedita. Nihilominus sperandum est, ut hæc Missio a modestis initiis pro more aliarum Dei operum paulatim crescat et floreat, præsertim nunc postquam generosa Provinciarum contributione effectum est, ut intra modestos, sed sufficientes limites area comparari et domus congrua ædificari possit. Præter Assistentias et Provincias nobilissima membra Societatis sunt *domus professæ*, et probe scitis, Reverendi Patres, quantopere ultimæ Congregationes generales desiderarint, ut novæ domus professæ erigerentur. Quarum domorum erectionem multum promovit authentica declaratio Pii X. indultum apostolicum accipiendi stipendia Missarum etiam ad domus professas, extendi. Hinc zelus diversarum Provinciarum excitatus est, et prima domus professa Valentina in Provincia Aragoniæ jam est erecta. Gratus quoque Reverendis Patribus Procuratoribus erit nuntius, quod brevi tempore non jam ad unam domum professam in Societate restringamur. Etenim favente divina clementia et zelo atque dexteritate P. Provincialis Austriæ Viennæ, in civitate capitali imperii, omnia jam eousque parata sunt, ut proximo fere mense Novembri prope pulcherrimam atque peramplam ecclesiam Beati Canisii nova quoque domus professa erigi possit. Spero quoque, ut Provincia Galiciana Cracoviæ, ubi Patres nostri antiquam domum professam cum ecclesia sibi compararunt, mox exemplum Provinciæ Austriæ sequatur. Patres quoque Hiberniæ magnum jam demonstrarunt desiderium, ut Residentia Dublinensis in domum professam commutaretur. Eodem zelo animati sunt Patres Residentiæ Taurinensis, quemadmodum mihi constat ex litteris P. Provincialis, similiter Provincialis Hungariæ de Residentia Budapestina in domum professam erigendam serio cogitat. Item in Belgio, in duabus Provinciis Hispaniæ atque in America septentrionali jam prima tentamina facta sunt ad erigendas domos professas. Tandem nullum mihi dubium est, quin in Gallia, quamprimum lætiora tempore redierint, ut sperare licet, unaquæque Provincia pro insigni zelo Patrum Gallorum suam habitura sit domum professam.

Post domos professas jam secundum locum occupant Collegia, inter quæ illa Nostrorum educationi et institutioni destinata principalem curam videbantur exigere. Quare eo præsertim omne studium fuit conferendum, ut nostri Novitii, Juniores, Philosophi atque Theologi, Patres Tertiani aliique Patres studiis specialibus addicti in optimis Collegiis et domibus collocarentur. Quæ res quamvis nondum ubique ad felicem metam pervenerit, tamen in compluribus Provinciis felices fecit progressus. Huc spectant, quæ in Italia facta sunt, de novis domibus Novitiatus in Provincia Veneta et Taurinensi, de unitis scholis rhetorum trium Provinciarum scl. Romanæ, Venetæ, Taurinensis, de philosophis et theologis Provinciæ Venetæ et Taurinensis in duobus distinctis Collegiis coadunatis, de communi domo tertiæ probationis pro omnibus Italiæ Provinciis in civitate Florentina erecta, ubi jam in antiqua Societate fuit sedes tertiæ probationis. In ipsa vero Universitate Gregoriana etiam pro Nostris promptus est cursus superior juris canonici ad gradus academicos obtinendos et in Instituto biblico biennistæ quoque collocari poterunt ad studia specialia peragenda, imo forte etiam ad formandos concionatores. In Assistentia Germaniæ Provincia Austria jam in eo est, ut pro anno futuro in civitate Oenipontana non solum promptus sit novus Convictus pro trecentis theologis, sed etiam nostrum Collegium jam fieri possit verum Collegium maximum et primarium pro philosophia et theologia aliisque specialibus et scriptoribus ad instar veri cuiusdam emporii scientiarum pro universa Assistentia et Societate. Insuper decursu futuri anni scholastici efficietur, quod jam fuit secundum mentem A. R. P. Roothaan atque ex votis A. R. P. Beckx, ut domus Novitiatus ex deserta valle Lavantina pro more antiquæ Societatis transferatur in suburbium civitatis capitalis Austriæ. In Provincia quoque Galiciana sufficiens jam area empta est, ut in nostro Collegio Cracoviæ ubi est centrum spirituale totius Poloniæ, præter theologos, scriptores, Patres studiis specialibus addictos etiam philosophi collocentur atque verum perfectumque Collegium maximum habeatur simul cum nova et pulcherrima ecclesia sacratissimi Cordis Jesu, quæ nunc ædificatur. Provincia Germaniæ etiam nunc ex suo territorio expulsa in ditione Neerlandica magnam sibi construxit domum Novitiatus cum adjuncta pergrandi domo Exercitiorum quæ hodierna die solemniter inauguratur. Porro omnia jam in eo sunt, ut domus scriptorum Luxemburgensis feliciter vendita uniatur cum Collegio maximo Valkenburgensi cum non levi rei litterariæ incremento.

Provincia Neerlandica solide et constanter promovit opus præparandi magistros pro nostris Collegiis, ita ut vix ulla sit Provincia, quæ tot habeat magistros laureatos etiam cum diplomate gubernii civilis, fructus sane non satis laudandus ordinatæ et constantis industriæ. Cui operi sine dubio coro-

na imponetur, si prout in votis est, tandem aliquando etiam Collegium maximum pro philosophis ac theologis erigetur.

In Provincia Belgica Collegium Lovaniense pro situ suo felicissimo prope magnam Universitatem Catholicam magis magisque facta est sedes studiorum specialium, atque cum maximo meo gaudio socius Prov. Belgicæ fuit primus e Societate, qui hoc anno summa cum laude obtinuit gradum Licentiatus in Instituto Biblico de Urbe.

Provincia Angliæ sua optima aula Beati Edmundi in civitate Oxoniensi pergit universæ Societati dare præclarum exemplum, quomodo insigniores magistri formentur, neque dubitandum, quin etiam alterum perficiatur a P. Provinciali jam scite præparatum scl. Collegium maximum in situ congruo pro utraque facultate philosophica et theologica.

Patres quoque Hiberniæ multum laborant, ut sibi procurent aptum situm pro suo Novitiatu et Junioratu atque ut magis magisque ope novæ Universitatis quasi catholicæ promoveant studia ad formandos aptos magistros in nostris Collegiis scholarum mediarum et superiorum.

Spero quoque, ut mea exhortatio instituendi pro Provinciis Hiberniæ et Angliæ communem quandam tertiam probationem suo tempore sortiatur effectum.

In America Provincia Canadanensis serio incumbit, ut sibi procuret novum Novitiatum et Provincialis Marylandiæ indefessus est in promovendo negotio novi Collegii Maximi in civitate Neo-Eboracensi.

Provincia Neo-Aurelianensis in aptissima civitate Nashville amplissimam sibi emit aream cum domo, ubi mox iam philosophiæ cursus inchoari, imo suo tempore etiam Collegium maximum erigi possit.

Provincia Mexicana, ut sperare licet, suum Novitiatum in loco infelici situm in aliam regionem curat transferendum, quemadmodum Missio Brasiliensis Provinciæ Romanæ et Missio Argentina novas obtinuerunt easque optimas domus Novitiatus.

Cum in Hispania jam domibus et Collegiis Nostrorum generatim bene videretur esse provisum, non multa fuerunt consilia capienda de novis Collegiis fundandis præsertim hisce incertis temporibus. Nihilominus Provincia Toletana ultimis annis bono cum successu sibi in civitate Murciensi constituit Collegium pro nostris theologis. Alterum vero consilium quod Provincia Aragoniæ suum Collegium maximum potius haberet in civitate Tarraconensi quam in situ disjuncto minusque felice Dertosano, propter injuriam temporum aliasque rationes nondum executioni mandari potuit.

Patres Galliæ pro dolor! etiam nunc sedibus suis pulsi suos unitos Scholasticatus extra Galliam laudabiliter retinuerunt atque animo magno et generoso optimis professoribus suppetias tulerunt novo Instituto Biblico in Urbe et ipsi quoque Universitati Gregorianæ.

Post brevem hunc conspectum datum nostræ externæ organizationis, unice restat, ut pauca quædam dicam de *operibus nostris apostolicis*.

Inter ista sane primum locum occupant Missiones nostræ exteræ inter infideles, quæ et viros habent spiritu vere apostolico, magno zelo, insigni sui abnegatione plenos ideoque mirum non est, quod in Imperio Sinensi, in India, aliisque regionibus orientalibus, in Africa, in America partim magnos fecerunt progressus, partim certe cum insigni merito laborarunt. v. g. 130,000 Catechumenorum in Missione Calcut. in una ex Missionibus nostris Sinensibus 12,000 adulti conversi, qui numerus facile duplicandus erat, si duplex fuisset numerus operariorum in vinea Domini. Qua in re singulari ratione videntur laudandi Patres nostri Galli in insula Madagascar, qui in difficillima conditione, imo vera persecutione et impediti in scholis, multum promoverunt opus Exercitiorum S. Ignatii inter infideles conversos, qui ita plane mirum in modum in religione christiana fuerunt confirmati.

Alterum præclarum ministerium nostræ Societatis sunt Missiones internæ maximo cum fructu dandæ, præsertim si tradantur stabiliter, ex fixo ordine, per totas diœceses methodo vere legitima et apostolica quam optimi nostri Mission. v. g. Paulus Segneri adoptarunt.

Non in omnibus Provinciis hoc opus æquali ratione floret, at certe in quamplurimis Provinciis magno cum zelo promovetur, quemadmodum sperandum est, ut non solum magistris sed etiam *concionatoribus formandis* seria et constans opera navetur. Qua in re præsertim laudandus est zelus apostolicus nostror. Patr. in Gallia qui ex Collegiis suis pulsi mox per totam Galliam operi Missionum sedulo operam dederunt, ut ita omnia iterum instaurarent in Christo.

Nostra vero ætate præsertim opus Exercitiorum S. P. Ignatii maximum cepit incrementum per universam Societatem pro diversis hominum classibus etiam pro operariis et opificibus; principale vero remedium in hoc opere promovendo fuerunt domus exercitiorum, quæ per diversas Provincias zelo nostrorum Patrum atque munificentia liberalium benefactorum fuerunt erectæ. Id quod singulari modo contigit in Hispania, Gallia, Belgio, Hollandia, Anglia, Germania, Galicia. Cui operi admodum affinis est illud recollectionis menstruæ partim pro clero partim pro exercitantibus ad conservandum fructum exercitiorum v. g. in Gallia et Belgio maxima cum utilitate promotum, et omnino est desiderandum, ut hujusmodi sacrum ministerium etiam in aliis regionibus magis magisque dilatetur.

Si *studia Nostrorum* spectentur ad normas in ultima Congregatione generali datas promovenda, non eo modo videbatur esse procedendum, ut illico Ordinationibus generalibus universæ Societati conderentur leges, sed ex mente S. P. Ignatii, iteratis monitis Rationis Studiorum et Patrum Gen-

eralium, potius a singulis Provinciis et Assistentiis hoc negotium videbatur esse inchoandum, ut evocata omnium industria et servata in substantialibus uniformitate, melius singularum Provincia indigentiis consuleretur atque major quædam uniformitas pro *futuro* tempore præpararetur.

Inde factum est, ut pro Provinciis Galliæ et Hispaniæ ordinatio de studiis tentaminis causa jam sit approbata; idem accidit pro Provinciis Germaniæ, Austriæ, Hungariæ; in reliquis Provinciis ejusdem Assistentiæ, item in Assistentia Angliæ et Italiæ omnia sunt in optima via, ut mox ad felicem exitum perducantur, postquam ante nonnullas hebdomadas etiam ex ultima Provincia schemata supervenerunt. Quo in negotio ideo etiam cautius et lentius fuit procedendum, cum nova per ultimos annos publicarentur decreta pontificia de studiis regularium, quorum ratio fuit habenda, imo absque dubio alia quoque decreta per S. Sedem publicabuntur, quemadmodum constat ex clausula finali Decr. S. C. de Relig. d. 7 Sept. 1909 dati et ex epistola circulari ad omnes Generales Ordinum regularium et Congregationum religiosarum missa. Quare abstinendum videbatur a nimis generalibus et peremptoriis Ordinationibus studiorum, quæ forte mox in non paucis essent mutandæ; imo diversis Provinciis aliqua libertas fuit relinquenda, ut diversa consilia experientia comprobarent atque tandem magis generaliter ea tantum præscriberentur pro more Ecclesiæ, quæ ipsa experientia in particularibus locis essent comprobata.

Cum studiis nostris aliqua videntur nuntianda de historia Societatis, quam A. R. P. Martin tanta cura et diligentia atque ex regulis juxta principia sanæ scientiæ historiæ et ab ipso Leone XIII. et compluribus viris doctis comprobata inchoavit et promovit. Ultimus annis complura volumina prodierunt et jam nulla est Assistentia, in qua non jam saltem aliquod volumen magni valoris litterarii prodierit. Etenim illud mihi addere licet, quod ex judicio doctissimorum historiographorum etiam extra Societatem volumina hujus novæ historiæ Societatis hucusque publicata generatim præstent soliditate investigationis historicæ, qua omnia reducuntur ad fontes methodo vere scientifica, acumine critico, cum pietate conjuncto, non cum pietate sine arte critica, porro sobrietate et æquitate judicii, qua nihil falsi asseritur neque quidquam veri reticetur, vera historia conscribitur, non panegyricus; nam sola veritas est solidum fundamentum ædificationis in Nostris, et conciliandæ æstimationis Societatis in Externis.

Præter hanc historiam prolixiorem Societatis, quam spero non nimis prolixam esse futuram et alacriter progressuram, alia jam quoad substantiam præparata est historia sive imago primi sæculi novæ Societatis pro anno 1914 lingua latina et ad instar libri cujusdam festivi publicanda.

Porro etiam ad finem vergit nova editio emendata et aucta et in linguam latinam translata Synopsis historiæ universæ

Societatis, quæ potissimum usui Novitiorum, Scholasticorum, Patrum tertiæ probationis est destinata, ut breviter ad manum habeant, quæ ipsi sunt scitu necessaria de Societatis historia.

Spero quoque, ut in diversis regionibus publicetur uno fere volumine historia Societatis populari sermone a Patribus nostris conscripta, ut Societas nostra magis præsertim a juvenibus ad fovendas vocationes cognoscatur, et contra injustas accusationes optimis dilucidationibus historicis in omnibus hominum cœtibus defendatur.

Serio quoque jam examinatur a viris peritis, num sextum volumen Historiæ Societatis a P. Juvencio conscriptum usque ad finem Generalatus A. R. P. Vitelleschi (1646) et in Archivio nostræ Societatis conservatum, typis mandari possit, servata tamen methodo in hujusmodi publicationibus recepta. Inde enim fieret, ut historia nostra antiqua Societatis usque ad a. 1646. continuaretur.

Quocum argumento de studiis et historia merito videntur aliqua conjungi de nostris scholis pro externis.

Qua in re facile rei gravitate principem locum occupat Institutum Biblicum de Urbe, quod ex benignitate Pii X. Societati nostræ per singularem quendam actum fiduciæ fuit commissum, primo anno cum magna satisfactione Romani Pontificis suas habuit prælectiones, nunc secundo anno propriam jam habet sedem in situ optimo et nobili palatio atque, id quod maximi est momenti, novos quoque et insignes accepit Professores, quorum ductu et magisterio etiam nostri biennistæ biblici præparabuntur, ut coram Commissione biblica subeant examina pro licentiatu et Doctoratu in sacra exegesi.

Alterum opus in Italia hisce ultimis annis inchoatum est Convictus Universitarius in Civitate Patavina, qui magis magisque superatis primis difficultatibus felicem videtur habere progressum.

Verum præsertim Leccense Seminarium centrale undeviginti diocesium Apuliæ, quod Patres Provinciæ Neapolitanæ ex mandato apostolico regendum susceperunt et intra duos annos tum quoad pietatem tum quoad doctrinam vere insignes tulit fructus præconceptam spem longe superantes R. Pontifici, Emo. Card. de Lai, Episcopis Apuliæ optimam dedit satisfactionem. Quare sperare licet, ut inde ab anno futuro etiam novum Seminarium generale Campaniæ felicis prope Collegium nostrum S. Aloysii Neapoli ædificatum et pariter Patribus nostris Neapolitanis tradendum felices quoque ferat fructus.

Quod opus etiam superat novus Convictus Oenipontanus qui ex vere pulchra et practica delineatione nunc ædificatur, nomen habebit Collegii Canisiani, trecentis theologis est destinatus atque jam proximo anno 1911 inaugurabitur.

Sunt sane et alia nova Collegia mihi recensenda v. g. novum Collegium Matritense, novum parvum Seminarium

prope Collegium Comillense. Patres quoque Galliæ non obstante persecutione partim in Hispania partim in Italia novas sibi acquisiverunt sedes; Provincia Romana præter Collegium Neo-Friburgense ædificat in civitate F. Ianuarii magnum Collegium pro externis. Alia omitto, quæ facta sunt in Belgio et Hollandia, in Provincia Neo-Aurelianensi et Californiæ, in ampliandis Universitatibus Provinciæ Missourianæ et Marylandiæ. Nimis quoque longus essem, si vellem recensere felices successus nostrorum Collegiorum in examinibus publicis v. g. in Anglia et Hibernia et Australia aliisque Provinciis.

Tandem coronidis loco illud commemorandum est, quod certe principem locum obtinet. Quamvis enim cum omni humilitate dicere non possimus, quod sine peccato simus, et qui justus est, multo magis in justitia proficiat necesse est, tamen in universum absque temeritate dici potest in nostris Provinciis vigere bonum spiritum religiosum et quod maximi momenti est, sincerum studium ea supplendi quæ desunt, et proficiendi in via virtutis. Maxima cum mea consolatione vidi, quomodo per diversas Provincias ardeat amor Christi Domini Nostri præsertim in propagando cultu sacratissimi Cordis Jesu; palam facta est maxima illa caritas, qua singulæ Provinciæ inter se uniuntur, cum generose subvenirent Provinciæ Siculæ ingenti calamitate terræ motus afflictæ; in dies recipio litteras, quibus non pauci Patres et Scholastici sese etiam ad Missiones difficiles animo magno offerunt, unde liquet genuinum spiritum apostolicum in nostra Societate vigere. Non paucæ Provinciæ v. g. in Lusitania et Hispania denuo expositæ sunt periculo expulsionis; at Superiores cum prudentia futuris prospiciunt et omnes simul ostendunt animum promptum ad ferendam crucem, si divina providentia ita disposuerit.

Unice jam restat, ut enixis precibus Christum Dominum precemur, ut nobis quoque Romæ propitius sit. Accedamus ad thronum gratiæ sacratissimi Cordis Jesu, ut nos inflammet amore sui et fratrum nostrorum et faciat nos humiles et mites corde.

Confugiamus ad Matren nostram dilectissimam, beatissimam Virginem Mariam, ut nos commendet Filio suo atque gratiam et misericordiam obtineat.

Imploremus S. Joseph, virum fidelem et justum, ut nos quoque simus fideles vocationi nostræ atque omni justitia excellamus.

Invocemus tandem S. Patrem nostrum Ignatium, ut suum spiritum nobis infundat neque aliud quidquam quæramus, nisi majorem Dei Gloriam.—*Amen.*

II. ADHORTATIO P. GENERALIS AD PROCURATORUM CONGREGATIONEM IN 2ª. SESSIONE.

REVERENDI IN XTO. PATRES.

Quamvis in Formula Congregationis Procuratorum expresse nihil statuatur de exhortatione quadam a P. Genera-

li in hac secunda sessione ad Patres congregatos facienda, tamen ex more recepto post conditum decretum de cogenda vel non cogenda Congregatione generali P. Generalis breviter solet alloqui Patres congregatos. Cui praxi et equidem libenter morem gero. Imprimis de decreto condito gratiæ mihi agendæ videntur Domino Deo nostro. Illud enim hanc mihi videtur habere significationem, quod Societas generatim sit in bono statu neque remediis plane extraordinariis egeat, ut ea suppleantur, quæ nostræ fragilitati desint atque omnes Nostri in dies magis magisque proficiant in vita spirituali et in operibus apostolicis pro salute proximorum. Res sane maximi momenti, ob quam Deo summas gratias referre teneamur. Quodsi hæc decreti conditi significatio magnam mihi ingerit consolationem, nolim tamen meis verbis illum dare sensum, quasi decretum de Congregatione generali *cogenda* sinistrum quodam judicium de statu Societatis ingerat. Nam eæ possunt esse circumstantiæ, ut non obstante bono statu Societ. sive a P. Generali sive ob decretum Congregationis Procuratorum Congregatio quædam Gener. convocetur. At Decretum de non cogenda Congregatione Generali, si quid mihi consolationis attulit, non ab omni amaritudine animam meam relinquit vacuam. Video enim Patres congregatos existimare etiam proximis annis ordinarium regimen Societatis per P. Generalem cum PP. Assistentibus sufficere ad mala præcavenda et bona promovenda in Societate. Quæ existimatio etsi magnum sit fiduciæ argumentum, tamen mihi in memoriam revocat magnam mearum virium debilitatem. Quodsi jam Prædecessor meus in prima Congreg. Procuratorum a. 1896 post suam electionem celebrata pro sua humilitate confessus est se hisce quatuor primis annis sui regiminis intellexisse onus supra vires humeris suis fuisse impositum, id multo magis ego pro rei veritate debeo confiteri.

Quodsi P. Generalis ex obedientiæ mandato suum officium acceptare tenetur, ita etiam ex eodem mandato mihi in meo officio est continuandum fretus auxilio illius, qui dixit: Vir obediens loquetur victorias, porro adjutus precibus atque cooperatione omnium Fratrum pro viribus pergam in implenda promissione in ultima sessione postremæ Congregationis generalis a me datæ, quod me velim impendere et superimpendere in officio implendo, quamdiu Domino placuerit, qui etiam per infirma instrumenta suos fines sapienter attingit.

Verum antequam pauca quædam dicam de illa cooperatione, quam a Fratribus meis expecto, gratissimum mihi incumbit officium gratias plurimas agendi pro tot precibus tempore meæ infirmitatis pro me effusis atque amoris filialis significationibus. Velit opera caritatis retribuere Is, Qui est merces nostra magna nimis; omnes vero Patres et Fratres enixe rogo, ut in suis precibus pro me et universa Societate pergant ad obtinenda illa, quæ divino beneplacito sint conformia.

Quodsi, Reverendi Patres, pro more pauca quædam exhortationis causa dicam de *cooperatione* omnium Nostrorum, rem mihi videor attingere non levis momenti. Est enim Societas nostra corpus quoddam vivum, quod tantum in statu quodam floridum, *permanere*, imo ad perfectionem ætatis Christi crescere potest, si unumquodque membrum in suo loco vivit, floret, crescit.

At officio meo mihi deesse videor, si in hujusmodi cooperatione in singulis urgenda excurram mea oratione ad nova; sed ad ea exhortatio principaliter videtur restringenda, quæ nuper SS. Dominus Pius Papa X. in novo suo Motu Proprio "Sacrorum Antistitum" 1. Sept. 1910 (h. a.) dato omnibus Episcopis atque supremis ordinum religiosorum Moderatoribus denuo vehementer commendavit atque adeo solemniter præscripsit. Nam si Episcopi in partem sollicitudinis vocati sunt ad executionem hujus gravissimi Motus Proprii R. Pontificis, certe etiam Generales Ordinum religiosorum tum ex suo munere tum ex diserta voluntate Pii X. ad eundem scopum suam operam præstare tenentur.

Itaque Pius X. in laudato Motu Proprio etiam a clericis regularibus, inter quos Societas nostra speciali quadam ratione inde a fundatione et Conc. Trid. recensetur, tria speciatim postulat scl. *innocentiam vitæ*, *sanam doctrinam*, *prædicationem apostolicam*.

Quæ tres commendationes pontificiæ sane pro religiosis nihil novi continent, sed sunt tria illa præsidia a quibus jam S. Bonaventura dixit pendere incolumitatem verosque progressus etiam illorum Ordinum religiosorum, qui perfectionis alienæ curas cum propriæ studio conjungunt; tandem A. R. P. Caraffa in epistola ad universam Societatem a. 1646 data S. Bonaventuræ vestigia secutus iisdem fere verbis ope cœlestis gratiæ mirifice cupit in Societate nostra singula illa (præsidia) instaurari "ut sit ejus vivendi ratio nullius obnoxia reprehensioni, sacræ vero doctrinæ, concionum et confessionum ministeria sacro ardore constanter incitentur."

Quare primo loco a nobis requiritur *innocentia* vitæ sive ut verbis utar A. R. P. Caraffa: *Vita irreprehensibilis.*

Longe igitur absit a nobis omne peccatum grave atque etiam leve saltem deliberatum. Firmiter simus fundati in sancto timore Dei, non mere servili, sed filiali, in quo cum Beato Petro Fabro nobiscum portemus salutarem illam herbam, qua in mediis periculis constituti ab omni malo præservemur. Semper præ oculis habeamus nos esse filios Societatis purissimo Cordi Mariæ consecratos, qui emineant singulari puritate atque specialiter virtute angelica, quam Societas semper custodivit ut pupillam oculi sui, exemplum Christi Domini secuta, qui in vita splendebat gloria hujus virtutis atque in morte Virgo Virginem commendavit. Quæ vita irreprehensibilis præterea requirit, ut simus viri vere spirituales intime conjuncti cum Deo per orationem. Etenim

ex Instituto nostro: "Cœlestes homines simus, qui ad cœlestem patriam et ipsi contendant et alios quacunque possunt ope studioque compellant maximam Dei gloriam semper intuentes."

Hinc liquet, quanta cura quotidiana nostra exercitia spiritualia inde a meditatione integre et rite peracta usque ad examen vespertinum a nobis sint facienda; quomodo nobis ambulandum sit in conspectu Dei omni-præsentis per frequentes preces jaculatorias atque per crebram renovationem bonæ intentionis omnia referendo ad Deum iterum iterumque dicendo cum Venerabili P. De Ponte, Pro te mi Domine, Pro te mi Domine!

Quotannis vero per octiduum obeunda sunt exacte exercitia spiritualia S. Patris novo semper fervore, ut ex illis exeamus renovati in spiritu atque viri denuo ferventes in oratione et omni opere bono.

Non neligamus pium exercitium recollectionis menstruæ, ne aliis prædicemus, quod ipsi negligimus.

Verum ut vita nostra sit irreprehensibilis, imo vel periculum removeatur ad orationem accedat mortificatio interna et externa. Vince teipsum, toties S. Franciscus Xav. repetiit, ut tandem sciscitatus cur toties hæc verba iteraret, fere cum S. Joanne Apostolo responderit: quia hoc tantum didici ex optimo parente nostro Ignatio.

Abnegemus igitur intellectum, voluntatem atque memoriam nostram, domemus oportet nostras passiones et affectiones, non negligamus externam quoque mortificationem. Quamvis enim non omnibus datum sit gravia illa opera pœnitentiæ in se suscipere, quæ in Sanctis admiramur, tamen etiam nostris temporibus neurasthenicis nemo impeditur, quominus accurate servet custodiam sensuum reg. 29. Summarii præscriptam; multum in mortificatione proficiet, si secundum regulas a S. Ignatio de temperando victu traditas studeat servare temperantiam viro religioso dignam, præsertim vero si paupertatem colat ad tramites Instituti absque vel ipsa specie peculii, cum modestia et simplicitate in habitu et suppellectile, sine ambagibus et superfluis expensis in itineribus.

Tandem altius est ascendendum, ut vita nostra non solum sit mortificata, sed etiam perfecta irreprehensibilis; ad quem scopum necesse est, ut anima nostra ornetur ex regula 16 Sum. virtutibus solidis atque perfectis, quæ tandem aliquando in perfecto amore Dei suum accipiunt culmen atque fastigium, quemadmodum S. Ignatius in fine vitæ de actibus amoris divini suum fecit examen particulare nobis relinquens præclarum exemplum non solum ad defectus eradicandos, sed etiam ad virtutes solidas et perfectas plantandas examen particulare esse efficacissimum remedium. Atque hæc quidem de vita irreprehensibili.

Secunda commendatio SS. D. versatur de sana doctrina. Qua in re post tot Constitutiones Sedis Apostolicæ, decreta

nostrarum Congregationum Generalium, epistolas Patrum Generalium non jam multis verbis opus est, sed potius breviter in memoriam revocanda et, quod cardo rei est, ab immediatis Superioribus executioni mandanda sunt, quæ jam quidem sapienter sunt præscripta de colenda philosophia scholastica ad mentem S. Thomæ, de tradenda theologia scholastica *et* positiva, ita tamen ut nihil detrimenti capiat theologia scholastica, de promovendis studiis juxta normas a Sede Apostolica datas, de studiis canonicis et historicis colendis absque temerariis novitatibus vel falsæ artis criticæ dictaminibus.

Tertia commendatio, qua R. Pontifex Instructionem olim a S. C. Ep. et Reg. a. 1894 pro Italia datam ad universam extendit Ecclesiam, pro scopo habet prædicationem apostolicam. Quæ commendatio quam maxime spectat ad nostros Patres. Quid enim magis proprium est Instituto, conforme menti S. Ignatii et exemplo nostrorum Sanctorum, quam illud monitum de prædicatione per bonum exemplum, de prædicando evangelio, Christo Crucifixo, non blandis verbis, sed in virtute spiritus. Quæ verba profecto nobis in memoriam revocant, quomodo in Missionibus, in exercitiis spiritualibus, in Congregationibus Marianis et Bonæ Mortis verbum Dei sit annuntiandum, quanta cura et diligentia in Collegiis et scholis nostris instructio catechetica sit impertienda, non per qualescumque et quocumque modo, sed quantum fieri potest, etiam ex decreto ultimæ Congregationis generalis, per sacerdotes, sufficienti tempore, apta methodo. Summopere mihi dolendum esset, si istud decretum de instructione catechetica in nostris Collegiis maneret littera mortua, sed omni vi urgenda est etiam hac in re solida et constans executio.

Quæ executio in omnibus istis tribus commendationibus maxime pendet ab usu practicorum mediorum executionis.

Iam haud post multos annos crescet in Societate numerus virorum, qui eminent vita irreprehensibil, sana doctrina, prædicatione apostolica, si hæc tria remedia practice et constanter applicentur:

1. Serium et accuratum examen admittendorum Novitiorum, ad tramites Instituti, non per qualescumque examinatores, sed a P. Provinciali cum Consultoribus diligenter selectos et a P. Generali approbatos.

2. Si nostri novitii admissi inde a Novitiatu usque ad tertiam probationem in spiritu et in litteris et in modestia atque urbanitate religiosa bene formentur, non sibi relinquantur, sed ex legibus Instituti regantur.

3. Si Patres Provinciales singulis annis, non semel, sed constanter saltem unum Patrem applicent biennio prædicationis sub idoneo directore apteque methodo peragendo, quemadmodum jam nunc in compluribus Provinciis laudabiliter fit quoad formandos magistros perpetuos pro Collegiis. Media enim pauca, imo modesta, sed rite atque constanter adhi-

bita, ut recte monuit noster Pater Costerus, producunt effectus plane mirabiles.

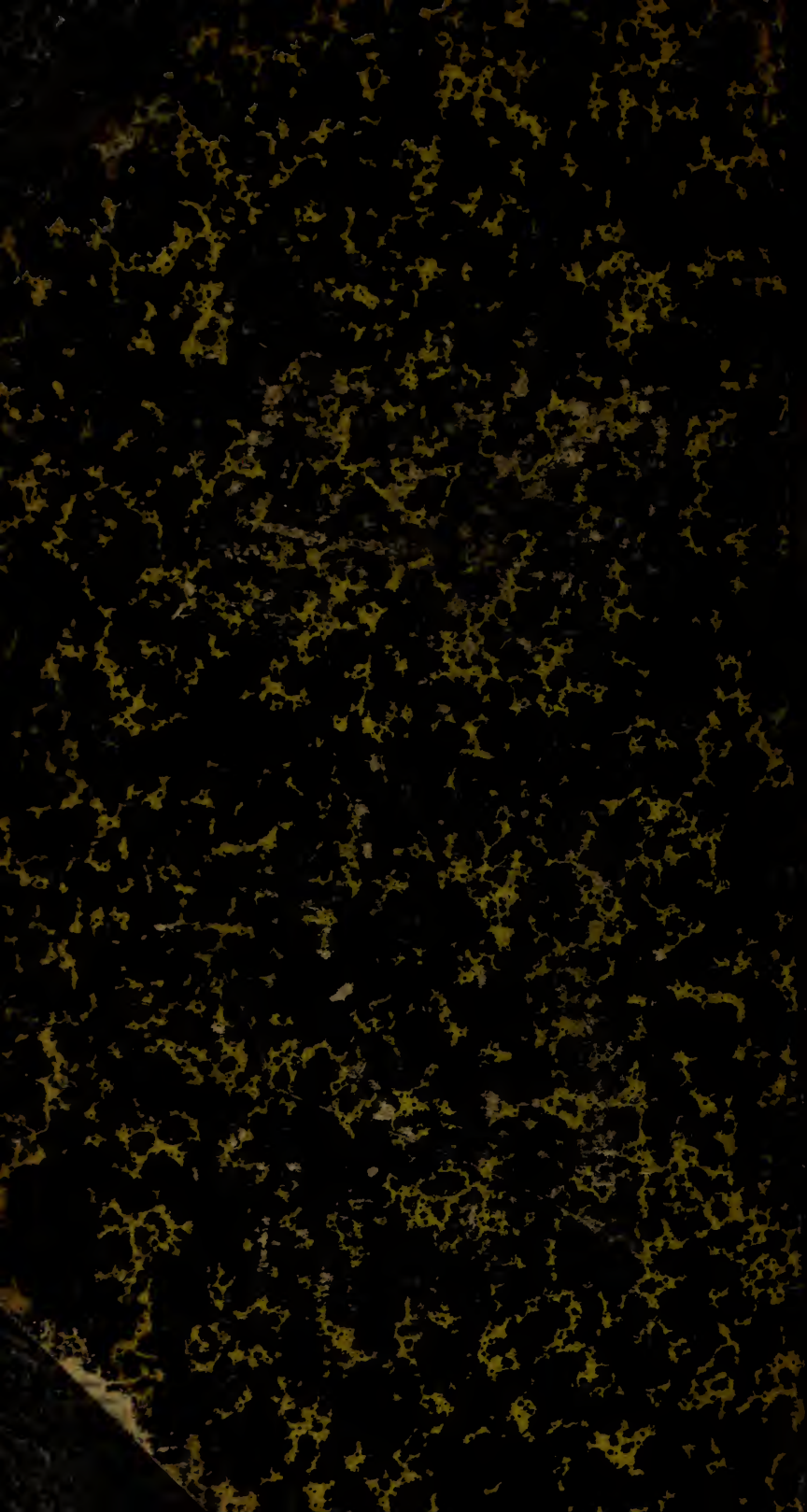
Denique coronidis loco duo media Superioribus et imprimis mihi quoque commendare velim. Ipsis speciali ratione incumbit officium suis orationibus sustentandi universam communitatem sibi commissam; inter istas autem orationes certe principalem locum occupat Sacrificium Eucharisticum pro universa communitate ejusque necessitatibus, pro vivis atque defunctis oblatum.

Quid igitur mirum, quod Ecclesia Episcopis et Parochis imposuerit obligationem diebus dominicis et festis applicandi pro grege commisso sacrificium Missæ. De Superioribus religiosis hujusmodi lex quamvis jam semel in S. Congr. fuerit discussa, nondum accepit definitivam approbationem; at quod nondum factum est, forte fiet in futuro codice juris ecclesiastici saltem quoad Superiores generales ordinum religiosorum. At certe summopere desiderandum est, ut hæc pia praxis etiam a Superioribus religiosis saltem per modum consuetudinis vel observantiæ adoptetur etiam in Societate. Quid enim pulchrius et efficacius quam si inde a P. Generali pro universa Societate, a PP. Assistentibus pro suis Assistentiis, a Patribus Provincialibus et Superioribus localibus pro suis subditis saltem diebus dominicis et festis communi quadam unione Sacrificium Eucharisticum offeratur, ut Christus Dominus universæ Societati abundantes concedat gratias. Quare multum mihi placet illa praxis diversarum Provinciarum, quæ indulto apostolico accipiendi stipendia ita utuntur, ut saltem Superioribus majorem relinquant libertatem. Quæ praxis, quantopere conformis sit Instituto, patet ex iis, quæ P. Natalis refert, scl. unam ex rationibus in Societate per se non accipiendi stipendia Missarum esse illam, ut habeat in Missis thesaurum quendam absconditum benedictionis cœlestis pro se suisque operibus. Alterum quod Superioribus commendare velim est illud, ut omnes inde a P. Generali et PP. Assistentibus, Provinciales et Superiores locales quotidie per ½ horam faciant considerationem juxta Formulam a P. Aquaviva datam. Quodsi hoc unicum medium serio et constanter ob omnibus adhibeatur, non dubito quin Societas brevi tempore magnos faciat progressus; etenim per hoc mediun obtinetur illud, in quo fere sita sunt omnia scl. Executio; optimis enim legibus non caremus, imo abundamus, sed accedat necesse est executio suavis et paterna, prudens et fortis et super omnia *constans*.

Nihil jam mihi restat, Reverendi Patres, nisi ut vos commendem Sanctis Angelis Custodibus, qui omnes sanos salvosque huc adduxerunt et sua tutela conservarunt, denuo vos feliciter reducant ad propria. Impleat vos omnes Christus Dominus suo amore atque mutua caritate, ut quamvis corpore simus separati, tamen maneamus uniti spiritu in vinculo pacis et caritatis certantes in his terris ad exemplum S. P. Ignatii, ut coronari cum Ipso mereamur in cœlis.—*Amen.*

CONGREGATIO PROCURATORUM

Habita Romae Apud Collegium Germanicum Die 27 Sep. 1910

A. R. P. FRANCISCUS XAVERIUS WERNZ, Praep. Gen. Soc. Jesu

NOMEN ET COGNOMEN		ORTUS	INGRESSUS	GRADUS
Assistentes	*Assistens*			
R. P. Rogerius Freddi	Italiae	22 Mar. 1846	21 Sep. 1862	2 Feb. 1880
R. P. Mathias Abad	Hispaniae	24 Feb. 1844	25 Jul. 1864	15 Aug. 1880
R. P. Eduardus Fine	Galliae	28 Mai. 1847	1 Sep. 1865	15 Aug. 1884
R. P. Hermanus Walmesley	Angliae	9 Feb. 1850	18 Dec. 1867	2 Feb. 1886
R. P. Wlodimirus Ledóchowski	Germaniae	7 Oct. 1866	24 Sep. 1889	25 Mar. 1901
Procuratores	*Prov.*			
R. P. Josephus M. Marra	Neapolitanae	21 Jan. 1844	26 Sep. 1859	2 Feb. 1877
R. P. Rodulphus de Scorraille	Tolosanae	24 Jan. 1842	14 Jul. 1860	2 Feb. 1877
R. P. Marius Bouillon	Lugdunensis	27 Mar. 1846	21 Nov. 1862	15 Aug. 1881
R. P. Josephus Biederlack	Austriae	21 Mar. 1845	19 Oct. 1864	25 Mar. 1882
R. P. Gedeo Labrosse	Franciae	8 Jan. 1837	9 Oct. 1856	13 Nov. 1885
R. P. Joannes B. Müller	Germaniae	7 Oct. 1850	1 Oct. 1869	2 Feb. 1887
R. P. Caietauus Romano	Siculae	31 Aug. 1850	28 Jan. 1868	2 Feb. 1888
R. P. Josephus Grimmelsman	Missourianae	17 Mar. 1853	9 Aug. 1871	15 Aug. 1889
R. P. Ignatius M. Ibero	Castellanae	15 Nov. 1858	5 Aug. 1872	2 Feb. 1892
R. P. Josephus Browne	Angliae	27 Aug. 1856	7 Sep. 1874	2 Feb. 1892
R. P. Telesphorus Filiatrault	Canadensis	9 Nov. 1852	13 Feb. 1875	2 Feb. 1892
R. P. Antonius Inesta	Aragoniae	23 Feb. 1851	25 Nov. 1878	2 Feb. 1893
R. P. Josephus Aicardo	Toletanae	27 Jul. 1861	24 Sep. 1876	2 Feb. 1895
R. P. Antonius Maas	Maryl. N. Ebor.	23 Aug. 1858	9 Apr. 1877	2 Feb. 1895
R. P. Georgius de la Motte	Californiae	19 Feb 1861	7 Sep. 1878	2 Feb. 1896
R. P. Gormarus Schuurmans	Neerlandiae	26 Jun. 1862	26 Sep. 1878	2 Feb. 1896
R. P. Michaël Browne	Hiberniae	22 Apr. 1853	7 Sep. 1877	2 Feb. 1897
R. P. Petrus Tacchi Venturi	Romanae	11 Aug. 1861	12 Nov. 1878	2 Feb. 1897
R. P. Alexander Riegl	Hungariae	10 Nov. 1863	3 Sep. 1879	2 Feb. 1897
R. P. Josephus Leonardi	Venetae	17 Nov. 1863	9 Oct. 1879	2 Feb. 1897
R. P. Victor Herrengt	Campaniae	13 Dec. 1860	28 Dec. 1880	2 Feb. 1899
R. P. Aemilius Thibaut	Belgicae	15 Feb. 1866	27 Sep. 1883	2 Feb. 1901
R. P. Aemilius Mattern	Neo-Aurelianen.	2 Oct. 1865	3 Sep. 1884	3 Feb. 1902
R. P. Petrus Boetto	Taurinensis	19 Mai. 1871	1 Feb. 1888	2 Feb. 1906
R. P. Michaël Barglewski	Galiciae	31 Aug. 1868	10 Aug. 1887	2 Feb. 1907
R. P. Antonius de Menezes	Lusitanae	13 Apr. 1869	2 Dec. 1892	2 Feb. 1908
R. P. Carolus M. Mayer	Mexicanae	27 Jun. 1863	29 Oct. 1891	2 Feb. 1909